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Biography,

MR. JOSEPH WADSWORTH.

Messrs. Editors,

In the Christian Watchman of the 27th of March last, I observed a mere notice of the death of Mr. Joseph Wadsworth, a member of the Junior Class in Brown University. Being intimately acquainted with him, and feeling deeply affected with his death, I was desirous that something more of him should be known. As no one else has given a more full account of his life and death, I now forward to you a few particulars respecting him, which I think will be interesting to the friends of religion. *A Friend.*

MR. JOSEPH WADSWORTH, the subject of this notice, was the son of Mr. John Wadsworth, of Barre, (Mass.) He was born in the month of Aug. 1800. He lived with his father, so far as I know, till 1816, when he went to Grafton to labour in a factory, owned and conducted by some of his relatives. When he came to Grafton he was a thoughtless youth, having never been taught the fear of the Lord. At the time of his arrival in that place, God was graciously pouring out his spirit on the people. A letter from the minister, who resided at the time in Grafton, to the writer, after giving the particulars last stated, proceeds, "Thus he was providentially brought to that place where the Lord met him. I think he was made a subject of grace in the latter part of the revival. His convictions were deep and pungent, expressed rather by the serious counte-

nance and the falling tear, than by words. When he was brought to hope in the Saviour, his calmness, attachment to the people and worship of God, his deep humility and hearty relish for religious instruction, convinced us that he was born of God. While under conviction, and during the first part of his religious course, he was far from being talkative and forward. I have an impression that he early found, from the opposition which he met, that religion is by no means congenial with the feelings of the natural heart. As he delayed making a profession of religion for some time, we feared he would be turned aside from the simplicity of the truth; God, however, in his own time, brought him forward to the church. At a certain time, I recollect I had unusual freedom in speaking from these words, "Fear God" This was blessed to him; he now felt

that, in order to fear God and keep his commandments, he must be baptized. He conferred no longer with flesh and blood; and I had the pleasure of waiting on him in the sacred ordinance of baptism, Lord's day, Sept. 7, 1817. After this he appeared evidently to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He became more free in religious conversation, and useful in the church. We regarded him as a most amiable, pious, and promising youth. He went steadily forward in the christian course till he went to reside with you." The writer of this article recollects to have heard him relate some of his exercises while under conviction, which evince the same deep depravity which characterizes every human heart. After his attention was arrested, he made great exertions to rid himself of his impressions. For this end he visited much company, and joined in their sports and wickedness; but when these scenes were finished, and he was alone, he found himself greatly troubled. Thus the Lord found him going astray, and led him by a way which he had not known.

He continued in Grafton, discharging his duties to his employers and to the church of God with fidelity and acceptance, till Sept. 1819, when he came to this place for the purpose of commencing study. His deep humility, his fervent piety, and the delight he evidently had in the people and worship of God, will not soon be forgotten by those who then had opportunity to know him. Although a youth, he often spoke and prayed in our religious meetings, and so apparent was it, that he himself deeply felt what he said, that all who heard him felt. He seemed constantly to live under the influence of the fear of God. Such were the feelings with which he

first applied himself to study. His first object was to prepare himself to teach school; hence he commenced with such studies as were necessary to fit him for that employment. He immediately discovered a more than usual aptitude for learning. He easily committed to memory, and looked into any difficult thing with a kind of intuition. He taught a school the following winter in this town to remarkable acceptance, though the people where he taught were little inclined to religion, and he shunned not to teach the fear of the Lord. In the mean time it was ascertained that he wished to obtain an education for the purpose of better preparing himself to discharge the duties of the christian ministry, as that was the work to which he and others thought the Lord had called him. His father was able to assist him, but at that time not inclined. At the close of his school, he visited his father, and, from the favourable testimonials of the capacity and amiableness of his son, and from his unassuming carriage towards him and his mother, he was induced to permit him to commence his preparation for college. On his return, he discovered the tenderest concern for his parents, and much gratitude to them and to God for the opportunities he was permitted to enjoy. He entered on his studies as one who loved them, and who expected to give an account for the privileges with which he was favoured. He did nothing superficially; whatever he did, he did well. The accuracy with which he recited his lessons, ever made it a pleasure to hear him, and evinced that his chief object was not, (as is too often the case,) to get over the recitations, but to perform them correctly. During the whole time of his residence in the family of the writer, which was the greater part of two years, he

felt a deep interest in all our many and complicated trials, and prayed much for that revival of religion which took place about the time he entered college.

At the annual Commencement of Brown University, 1821, he was admitted a member of the Freshman class in that Institution. While pursuing his studies he obtained an honourable standing in his class, and notwithstanding all the temptations of a college life, he maintained a fair christian character, so that he was most esteemed by those who best knew him. He kept aloof, as every prudent, virtuous young man will do, from the cabals which frequently disturb our colleges; he knew that they were often the sources of serious evils, never of good. He maintained a steady, uniform course of conduct, neither approving the disturbances of others, nor becoming himself an informer. A solemn sense of religion rested on his mind; he expected to give an account. In the winter of 1823 he taught a school in West Greenwich, R. I. partly at the expense of a benevolent female society in Providence. In this employment he acquitted himself to the full satisfaction of his employers. In this school, he made it one part of his business to impart religious instruction; and on the Sabbath he held religious meetings with such of the people as were disposed to attend. In this sphere of action, he was doubtless useful. He ever after felt much interest for the people in that quarter. In the spring of 1823, he returned to college in good health, but in the course of the ensuing summer, he, by some means or other, caught a severe cold, which disabled him a few days, but which was soon so far removed, that he pursued his studies till Commencement. During the vacation, after attending the session of the Warren Association, at Paw-

tucket, he visited this place, and conducted our worship on Lord's day much to the satisfaction of the people. It was evident, however, that his lungs were then disordered, as he spake with much difficulty, and was much fatigued with the exercisès. He was, at that time, in a good state of mind. From this place he proceeded to Boston and Salem, and, at the latter place, attended the Boston Association, where he was much interested. It must be remarked, however, that he thought there was too much expense in preparing sumptuous entertainments for the ministers and Christian friends. He fully believed that for all our privileges and blessings we must give an account to God, and hence when he thought any of them improperly used, he remarked it. On his return to college, he caught an additional cold in consequence of being exposed to the damp winds which sometimes blow at that season of the year. After this his lungs became more seriously affected but still he pursued his studies.

About the first of Oct. I visited Providence, and designed to take him home with me, till he should be better; but his health was then somewhat improved, so that he thought it best to continue at college. At the annual Thanksgiving he and another brother from college visited this place, and spent two or three days. I then had a very pleasing and solemn interview with him for the last time. I saw not again that form which had so often interested me. The great business for which he was preparing himself, seemed to be uppermost in his mind, and it was for this chiefly that he wished to live. He continued at college till the close of the term, though many of his friends thought he had better be in circumstances less exposed. He sometimes was too courageous for his own good;



this probably induced him to stay longer at college than he ought to have done. The vacation, he spent at his father's in Barre. His complaints grew upon him, his lungs becoming weaker and more affected; but he, as is often the case, seemed not aware of his danger. At the same time that his body became weaker, his mind seemed to lose its vigor; he appeared like one in dotage. He did not know what he could endure, nor what was best for him; hence he sometimes thought hard of his best friends. Thus that vigorous powerful mind, which was before capable of almost any exertion, by the decays of the tabernacle in which it dwelt, became impaired and imbecile. Although he was evidently declining, yet he was neither confined to his bed nor his room a day. At the commencement of the spring term at college, he thought he should soon be able to return, and made his calculations accordingly. The morning preceding that on which he died, he arose, shaved himself, and wished to go to Grafton, 30 miles, as there had fallen the night before a snow which made it comfortable sleighing. But his friends thinking it not prudent, he was so much disappointed and grieved that he wept. As a substitute for what he so much desired, his mother rode with him to a neighboring town about five miles, to visit some of his friends. He appeared to enjoy the visit, and during his absence expressed to a young man of his acquaintance, that he had no choice whether to live or die. At evening he returned, took tea with the family, and retired to his room, where he was accompanied by his sister, a pious young woman, till about eleven o'clock. He then desired her to leave him, as he did not wish to be disturbed in his rest, and requested her not to

come into the room till morning. But she, perceiving him more exhausted and feeble than usual, and of course feeling unusually solicitous for him, went into his room between three and four in the morning, when she found him failing. He said he was faint, and asked for food and drink. He however took nothing, except a little water, soon seemed lost, and before sunrise closed his eyes in death. Thus on Friday morning, March 19, his spirit left the world, we doubt not for endless rest. On the Sunday following, his remains were committed to the earth, to rest in hope till the resurrection of the just. The news of his death was a painful event to all his friends. To his many friends in this place it occasioned great sorrow of heart, which was evinced by the many tears which were shed. The circumstance was noticed by an appropriate discourse the Lord's-day following.

The outlines of his character may be learned from this brief view of his life and death; but there are a few more things which it is proper to say. Our brother had many excellent traits of character, but there was one which candour compels me to mention, not of this sort. He was too apt to look at the bad side of things. This grew partly out of his constitution, and partly out of his early habits. Instead of observing whatever was good in a person or thing, his eye more readily rested on the faults, and with his frankness he would state what he saw. The writer would not by these remarks commend undistinguishing flattery, that would be an opposite fault; he thinks it always best to look at the good, unless some advantage can be obtained by regarding the bad. We hope the mention of this circumstance will lead others to avoid the same thing; and at



the same time we may learn that nothing earthly is perfect. Though this one trait in our brother's character made a shade in it as a whole, yet the bright parts were so much more numerous and conspicuous, that the shade rendered them the more excellent. Firmness distinguished all his plans and movements; he pursued no vacillating policy, nor could he ever be a time server. What he thought his duty he fearlessly did; hence opposition never appalled him; he met it like a man, and a Christian. In all circles he was known to be the friend of Christ. His views

of the gospel ministry were enlarged, and his interest in the operations of benevolence which characterize the present age, was deep and sincere. He was, in short, a young man of great promise to the church. The providence which has removed him, is now dark and mysterious; but will no doubt appear bright in a future day. An event like this should seriously admonish every minister, and especially every youth preparing for the ministry, to work while it is day, for the night cometh wherein no man can work.

*Bellingham, Sept. 30, 1824.*

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## Religious Communications.

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### ON PUBLICK DEVOTION.

Messrs. Editors,

Permit me through the medium of your pages to notice some defects, which I fear may be too frequently observed in the performance of publick devotion.— I will remark,

I. The defects to which those are liable who officiate in prayer.

II. The defects to which they are liable who profess to join in the supplication.

I. Among the defects to which those are liable who lead in devotion I have observed,

1. *Preaching instead of praying.* We frequently hear ministers occupy the time allotted for prayer, in explaining and enforcing truths instead of supplicating mercy for themselves and others, confession of sin and thanksgiving for blessings received. Why should the whole plan of salvation be explained, or the process of a sinner's conversion minutely described in an address to the throne of grace?

2. *Too frequent repetition of the names of Deity.* Repetition sometimes is exceedingly forcible. An instance of this kind occurs in the prayer of Daniel O Lord, hear! O Lord, forgive! O Lord, hearken and do; defer not, for thine own sake, O my God. But those repetitions may be so frequent as to become injurious to the feeling of devotion. They almost remind us of the heathen reiterations, Oh Baal, hear us! This habit generally originates from want of thought, or of suitable reverence, or from embarrassment, and is continued because we have no sort of apprehension that we have fallen into it. It is always exceedingly painful to an audience.

3. A similar fault, is *the constant use of the same epithets and devotional phrases.* The expressions, Eternal, most merciful, all wise, ever blessed, unchangeable, almighty, are full of mean-

ing, but the meaning of each is distinct from every other. If we look up to God for protection, it is proper we should address him as the Almighty. If we supplicate him for pardon, it is meet that we should address him as most merciful. He has taught us to address him by these several epithets. But there can be no reason why any one of them should be used exclusively. The needless recurrence of the phrases, "We beseech thee, we pray thee, we entreat thee grant, &c. is a fault of a similar description.

4. Another and still more offensive fault, is, *complimenting creatures while professing to pray to the Creator.* Is it not most irreverent for him who offers the prayer at the conclusion of another's discourse, to extol the ability, zeal, knowledge, and faithfulness of the speaker? And yet in one form or another, more or less disgusting, how often is this done! I know of ministers, whose opinion of another's discourse can always be known by the language in which they offer the concluding prayer. Indeed, so common has this practice become, that many an one has fallen into it, for fear of being suspected of disliking a discourse. On this account, it would probably be better if the minister who preaches, should always pray after sermon himself. I will mention a fact; I hope it is a solitary one. A minister had preached at an Association after several other sermons had been delivered. The minister who prayed at the close of the discourse was lavish in his commendations, and among other things, gave thanks that the good "wine had been kept till the last."

5. Equally odious is an opposite fault—*Insinuations against brethren in the ministry.* This language may be too strong. I would say, then, the expression of

*fears, touching their zeal, depth of experience, humility, faithfulness, &c.* If I fear my brother in the ministry is liable to danger from conformity to the world, pride, ambition, or the fear of man, ought I to wound his feelings, and destroy the effect of his labours, by suggesting these things in publick, especially in publick prayer to Almighty God? Before a man thus prays for another, he ought most strictly to examine his heart, and inquire whether he be not indulging his own unhalloved passions, under cover of an address to the Searcher of hearts. Ought he not rather, if he wishes his brother's good, meekly tell him his faults in private.

6. *Too much preciseness, or, in other words, preciseness which is visible, destroys the solemnity of prayer.* We would not be understood to recommend slovenliness and inelegance of expression. All we would say is, that when an audience is impressed with the idea that the mind of a speaker is occupied with moulding his sentences by rhetorical rules, their devotion is at an end. And in a word, any thing which betokens a want of reverence in the speaker, produces a want of reverence in the assembly, on whose behalf he is addressing a throne of grace.

7. Lastly, I may be permitted to add, that it is very unpleasant to me to see a minister pray with his eyes open. I do not say that a man may not be devout while praying thus; but I can never divest myself of the impression, that he is seeing every thing about him, and that his mind is divided between his audience and his God.

II. I shall secondly mention some faults to be avoided by those who profess to join in publick supplication.

1. *Inattention.* Many of our people seem to consider prayer

the exclusive duty of the minister, and that they have no concern in it which requires any thing more than merely changing the position of their bodies.

2. *Merely hearing the prayer.* To listen attentively is indeed important. Unless we do this, we cannot possibly be devout. But of what avail is our hearing and understanding, unless we, with our whole heart, join in the petitions, confessions, and supplications presented to the Being whom we worship? We are all in need of pardon. We all meet before God an assemblage of sinners. We all come together signally distinguished by peculiar favours. Is it not meet then, that we should lift up our *heart* with our hands unto God in the heavens?

3. Another fault too frequently in hearers, is the watching for doctrinal errors, or for improprieties of language or pronunciation. And akin to it, is its natural result, remarking afterwards upon the cold formal prayer, or the eloquent prayer that was offered up. A word to the wise is sufficient. And in closing, allow me to remark, that many of these faults which detract so much from our pleasure in the worship of the sanctuary, might be removed if our friends would be a little more frank. Of most of these we are generally unconscious until we are informed of them by others. Any wise man, especially any Christian, would certainly esteem it an act of kindness to be told of an habit he had acquired, which was injurious to the devotion of a worshipping assembly. Let us then urge upon our brethren to be more free and explicit with each other. Let us all reflect, that we cannot do a christian a greater service than to point out to him how he may be more useful to the church of Christ.

## THE GOOD OLIVE.

*Romans xi. 17—21.*

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root; but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off; and thou standest by faith. Be not high minded, but fear. For if God spared not the natural branches, take heed lest he spare not thee.

THIS Allegory has excited much inquiry, and various expositions have been given of it; among which, the following is humbly submitted for consideration. The points to be considered are,

I. The olive-tree.

II. The natural branches; and why so called.

III. The breaking of them off; and how they were broken off.

IV. The 'grafting in of the wild olive.

1. The olive tree.

If we say the *good olive tree* is the Jewish national church, as say some; or that it is the *visible gospel church*, as say others, we are involved in some difficulties. Indeed there seems to be no necessity of saying either. For if the *good olive* represents a church, it would seem, the *wild olive* should represent a church also, though of a different character. And then it may be asked, out of what church were the Gentile believers taken?

The true servants of God, for their beauty and usefulness, are represented by the olive tree. (Ps. lii. 8.) But I am as a green olive-tree in the house of God. Joshua and Zerubbabel are said to be two *olive branches*. (Zach. iv. 12.) And that succession of



faithful witnesses, who prophesied in sackcloth during the dark reign of Antichrist, are said to be two olive-trees: called two, because two is a legal number to establish the truth. (Rev. xi. 4.)

If we say that the *good olive tree* is intended to represent that succession of holy persons, which existed in the nation of Israel from Abraham to the time the Apostle wrote this epistle, it will lead to a more intelligible view of the whole subject. That there was such a body, or succession of persons, distinguished from the great body of the nation, both in the Old and New Testament, is taken for granted. And that this is intended, will plainly appear, if we carefully observe the scope of the Apostle's argument through a great part of this epistle.

He shows the total and universal corruption of both Jews and Gentiles. (Chap. iii. 9.) And that such only as possess true holiness are of the true Israel, and of the true circumcision. (Chap. ii. 28, 29.) He is not a Jew, who is one outwardly; neither is circumcision outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart; in the spirit and not in the letter; whose praise is not of man, but of God. And while he bewails the state of that nation, through whom they had received the lively oracles of divine truth, and of whom, concerning the flesh, Christ came, he takes consolation, that the word of God had not been without effect in that nation. And that Israel, according to the true intent and meaning of the scriptures, should realize all the precious things contained in the promises, notwithstanding the infidelity and overthrow of the great body of the nation. For they are not all Israel that are of Israel; neither

because they are the seed of Abraham are they all children; but in Israel shall thy seed be called. That is, they that are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. (Chap. ix. 6, 7, 8.) Such, like Nathaniel, are Israelites indeed. (John i. 47.)

But in this chapter, from which this passage is selected, our attention is more particularly invited to this subject. *I say then, hath God cast away his people?* God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. Himself was an instance of the faithfulness of God toward his people, which he foreknew, and foretold by the mouth of the prophets. And to illustrate the subject, he brings God's faithfulness and care over his people in the time of that great apostacy in the reign of Ahab. (1 Kings, 19.) I have reserved unto myself seven thousand men who have not bowed the knee to the image of Baal. The above account was considered to be applicable to the then present time. Even so, now there is a remnant according to the election of grace. From this, it appears, that this holy generation is a prominent part of the writer's subject, and that he clearly distinguishes it from the merely literal seed of Abraham; as being the true circumcision; true Israel; children of God; and of the promises; the election; the first fruits; the root; and at last, the olive-tree.

2. The natural branches; and why so called

With this family of God, Israel, according to the flesh, had a natural relation; as both descended from one grand progenitor, viz. Abraham, who, as he

was a saint, had a two-fold relation to his believing posterity, natural and spiritual. And by virtue of their relation to him, the godly and ungodly of that family had a relation to each other. So the Apostle styles the unbelieving, *my brethren, my kinsmen, according to the flesh.* (Rom. ix. 3.) But in this sense, Ishmael and his descendants, as well as the other branches of Abraham's family, had a relation to his godly seed. But,

2. The mere natural seed of Abraham had an ecclesiastical or covenant relation to the godly of that nation, as they were constituted into a church at Mount Sinai in gross. As appears from Deut. xxix. 10, 11. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is within thy camps, from the hewer of thy wood, to the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day. It is most evident, that they were not, as a nation, true saints, nor the greater part of them; neither did Moses view them as such, for, said he, in the fourth verse, Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. And yet it would be absurd to deny, that there were any who truly knew and loved God. And thus, a covenant relation was formed; and a bond of visible union between the believing and unbelieving children of Abraham. It was, indeed, a high honour, and calculated for the greatest advantage to the unbelieving, to be permitted to stand in covenant

relation, and to enjoy visible privileges with believing Israel. Yet as the root and trunk support the branches, so the holy seed were the treasure, from which the nation was preserved. (Isa. vi. 13) *As a tree, and as an oak, whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof.* This visible relation must continue until the promised Messiah is brought forth; that the true Israel might be gathered under him, as their spiritual head. (Isa. lxxv. 2.) *Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, because a blessing is in it; so will I do for my servants' sake, that I may not destroy them all.*

This same prophet saith in the 14th verse, Ye shall leave your names for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name. Thus it appears, that the connexion in the enjoyment of visible privileges, between the natural and unbelieving branches must be broken off. It remains, then, to show,

3. How they were broken off.

It appears they were broken off by some act of God's. The expression, *if God spared not the natural branches;* and this also, Behold, therefore, the goodness and severity of God: On them that fell, severity—shows that they were cut off by some act of God's; they were indeed broken off because of unbelief; but the reason why, and the act by which they were broken off, should be considered distinctly. They had long abused their exalted station as God's covenant people, and the privileges of a visible connexion with the true sons and daughters of the Lord Almighty. Indeed, they could never long live in peace with

the family; but, Ishmael-like, were often found mocking the true heirs of the promise. And, to crown all, through unbelief, they rejected the *Lord of life and glory*. It was high time the sons of the bond woman were cast out; but not cast out of the world, nor cut off from the land of the living; for if they continue not in unbelief, they shall be grafted in again. Nor could it be the destruction of their city and their dispersion, for then, how were the Gentile believers grafted in their room?

But it was by that sovereign and righteous act of God, by which he abolished that covenant which connected the whole nation of Israel in one body, or visible church, whether believers or unbelievers; and established a new covenant according to which, none were to have a visible standing in his church, or enjoy its privileges, but upon principle of faith in Christ. (Jer. xxxi. 31, 32.) Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. The writer of the epistle to the Hebrews quotes this same passage (Chap. i. 8.) as having received its accomplishment. (13 verse) In that he hath said a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. And that a dissolution of that covenant, was a casting of them (the literal seed as such) away. (9th verse) Because they continued not in my covenant, and I regarded them not, saith the Lord. This covenant which

had been their beauty and their stay, was now broken on God's part, as he had predicted by Zechariah xi. 19. And I took my staff, even *beauty*, and cut it asunder, that I might break my covenant with all the people. Consequently, upon this, follows the dissolution of that visible brotherhood, that existed upon the principles of the first covenant between the believing and unbelieving Israelites, represented under the appellation of Judah and Israel. (14 verse) Then I cut asunder mine other staff, even *bands*, that I might break the brotherhood between Judah and Israel. Of this change of things, John the forerunner of Christ, advertized them. (Matt. 3, 9) And think not to say, we have Abraham to our father, &c. Now the axe was to be laid to the root of the trees, and every unfruitful tree of the Jewish vineyard was to be cut down, that others might be grafted in bringing forth fruit. And that the Lord was at hand, that would sever the righteous from the wicked of that nation as the wheat is separated from the chaff. And while the wicked should be visited with exemplary punishment, the righteous should be gathered into one body into the gospel garner. This discriminating principle of the New Testament covenant or law, was highly displeasing to those, who, while they boasted of their high extraction, and as being the disciples of Moses, sought justification, as it were, by the deeds of the law, and were cut off because of unbelief. To illustrate this point, suppose a constitution of a mission society should be adopted, which should embrace all persons who should subscribe and pay to its fund, annually, one dollar. Consequently, believers and unbelievers are joined together in the same body politic.



But, as the objects of the society are evangelical, it is found, that the infidel part are inclined to abuse their privileges, and to thwart its design; consequently, by proper authority the constitution is rendered null, and a new one adopted, which required, among other things, a profession of faith in Christ as a condition of membership, which all the believers of the first society readily accepted; but the others, remaining in unbelief, are separated from those who used to be joined with them in the enjoyments of privileges and in the transaction of business. But as bodies politic are distinguished by these constitutions, the latter is considered a new society. And it may be said, by the abolition of the old constitution and the adopting of the new, unbelievers are cut off, or cast away; yet not so but that they may be grafted in again if they believe. Thus hath Christ abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, (or church) so making peace betwixt Jewish and Gentile believers, and hath reconciled both unto God in one body by the cross. (Eph. ii. 15, 16.) Into this olive-tree, the Gentiles, who were cut out of the olive which was wild by nature, were grafted contrary to nature. It was as contrary to the nature of the Jew to receive the gospel as to the Gentile. But by the term *nature*, we are sometimes to understand education, custom, or habit. And as these Jews had been long taught the true God, and professed to believe in a Messiah, and had been habituated to the worship of the true God, it were much more natural to suppose they would have accepted the Saviour, and come under his government, and have made a part

of his kingdom, and have enjoyed the privileges signified by the fatness of the olive-tree. But the case of the Gentile was the very reverse of this; their gods, their worship, professions, and habits, were all opposed to even the form of godliness.

How wonderful, that from this wild uncultivated forest, branches should be cut out and grafted into the church of the first born, to partake of the root and fatness, *i. e.* of all the privileges and liberty of the sons of God!—while so great a part of the nation to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, &c. are broken off because of unbelief! Since we, Gentiles, are so much indebted to them as the channel through which blessings the most precious have descended down to us, how ill it becomes us to boast over them. Rather let us fear, least through our abuse of gospel privileges, we lose them; and at the same time, devoutly pray, that the Jews, with the fulness of the Gentiles, may soon unite to crown Jesus Lord of all. M.

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SCRIPTURE ILLUSTRATIONS.

(Selected from the Journals of Messrs. Fisk and King, Missionaries.)

*Cedars of Lebanon.*

1. Taking a guide, we set out for the Cedars, going a little S. of E. In about two hours we came in sight of them, and in another hour, reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the area of a vast amphitheatre, opening to the W. with high mountains on the N. S. & E. The cedars stand on five or six gentle elevations, and occupy a spot of ground about

three-fourths of a mile in circumference. I walked around it in 15 minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit in shape and size like that of the pine. I counted them and made the whole number 389. Mr. King counted them, omitting the small saplings, and made the whole number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, or 7 as the number of cedars. It is true, that "of those of superior size and antiquity," there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling. One man of whom I inquired, told me that there are cedars in other places on Mount Lebanon, but he could not tell where. Several others to whom I have put the question, have unanimously assured me that these are the only cedars which exist on the mountain. They are called in Arabic *Ary*. The Maronites tell me that they have an annual feast which they call the Feast of the Cedars. Before seeing the cedars, I had met with an European traveller who had just visited them. He gave a short

account of them, and concluded with saying, "It is as with miracles; the wonder all vanishes when you reach the spot" What is there at which an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of 300 trees such as the cedars actually are, even at the present day, and he will confess that a fine comparison in Amos ii. 9, "Whose height was as the height of the cedars, and he was strong as the oaks." Let him after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the "goodly cedars." Ps. lxxx. 10. A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of cedars on Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called "the glory of Lebanon."

*Snow of Lebanon.*

Left Besharry early in the morning for Balbec. Passed near the cedars, and then ascended the mountain east of them. We saw on our left hand, what I take to be the highest summit of Lebanon. It has often been asserted that there is snow on Mount Lebanon during the whole year. We wished to ascertain the fact. As the heat of summer was now past, we concluded that if we could find snow in October, it was not likely to be wanting at any season of the year. On reaching the summit of the mountain, therefore, we left the road, and turned north, in a direction which our guide said would carry us to snow. After riding without a path, and over very bad ground for about an hour, we came to a little valley opening to the south east, in which the snow was about two feet deep. In another valley near it, there was a still greater quantity. In the course of the day we saw snow at a distance in several other places. I strongly suspect, however, that mariners often mistake the white rock of the mountain for snow. At only a short distance it has precisely the same appearance.

Returning from the snow to the road, we pursued our way down the mountain to Ain el Ata, (the fountain of Ata) where is a fountain of good water, and the ruins of an old village.

*Ruins of Tyre.*

On the 6th our travellers spent some time in surveying the ruins of Tyre.

We set out from the north side of the village, and rowed some distance from land around the west end of the island to the south side, till we came near the neck, which now joins the island to the main land. Then we returned,

keeping a little nearer to the land, though we could not approach very near on account of the waves which ran high, and the rocks and shoals with which the island is surrounded. (I say *island*, referring to what it was formerly.)

During our excursion, we saw a vast number of columns, at a considerable distance from the land, and some of them ten or fifteen feet under water. In some places we saw eight or ten lying in a row near each other; and in one place forty or fifty. Of these last, some were above the water, some half under, and others wholly immersed. The shore on the west, in some places, seemed to be lined with them. Those under water, are, for the most part, to be found on the south and the north of the island.

Beyond them, rises above the water what appears, at a distance, to be a rock, or ledge of rocks. Those on the south we went to, and found them to be, evidently, the remains of an ancient wall, the cement of which has become hard as the stones which are joined to it. Those on the north, we were told, were similar; but our host did not like to go with us, as the waves ran high.

That the island was once of far greater extent than it is now, I have no doubt, both from the appearance of the ancient walls, abovementioned, and from the vast ruins, both of columns and hewn stones, which lie between them and the present island.

That such an immense number of large columns should have been carried and thrown into the sea, merely to get them off from the land, I cannot believe. And had they been transplanted for any military purposes, they would not have been thrown about in such a promiscuous manner. It seems to me most probable, that where the waves of the sea now



roll, once stood beautiful and lofty mansions supported by these majestic columns; so that it may be emphatically said, that Tyre "has never been any more," according to the prophecy of Ezekiel.

Though the present village of Tyre is a handsome little village for this country, and occupies perhaps half the present island, still, compared with what it was once, it is nothing, either in size or in grandeur.

Suppose that, by some disaster of war, the great city of Paris should be laid in ruins—the trees of her Elysian fields and beautiful gardens, cut down; and the statues which adorn them, overthrown and broken in pieces—her fountains of water, stopped up—and the royal palaces razed to the ground; and every high house, and every low house mingled in one common ruin; so that it should become a dwelling place for owls, and for satyrs to dance in. Suppose that, in the course of time, a few Frenchmen should

build up, out of its ruins, two or three hundred houses, one or two stories high, without taste, without order; and an English or American traveller, who has seen Paris as it now is, should happen to arrive there, without knowing beforehand of its destruction: would he not stand in astonishment, and say, "Paris is no more!"

So no man can read the grand description given of Tyre, by the prophet Ezekiel, (chap. xxviith and xxviiiith,) and then view it as it now is, without confessing, that the Lord of Hosts hath indeed stained the pride of all glory! (Isaiah xxiii, 9th) and that Tyre is no more!

An awful lesson is this to all great mercantile cities, which grow proud of their wealth, and forget the God who has given them prosperity! One day of indignation from the Lord may lay all their beauty in the dust, and sweep them from the face of the earth.

[*Miss. Her.*]

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## Review.

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*Hints on Extemporaneous Preaching* By Henry Ware, Jr. Minister of the Second Church in Boston. Boston, Cummings and Hilliard, & Co. 1824. pp. 93.

Which is the best mode of delivering a sermon? Or, to state the question more distinctly, supposing a discourse to have been thoroughly digested, should it be written, and then read from a manuscript—written and repeated from memory—or delivered at once without any intermediate preparation? This question will be found by no means easy of solution, whether we appeal to pub-

lick opinion, to the writers on pulpit eloquence, or to the history of rhetoric. We find a totally different taste to prevail in different countries, in different districts of the same country, and among different denominations in the same district. And again, each mode of preaching can rank among its advocates very judicious writers on the subject of sacred eloquence. And what is still more remarkable, almost equal effects seem at different times to have been produced by each of the several methods to which we have referred. Demosthenes wrote and committed his orations. The French preach-

ers have frequently, with great success, followed his example. Cicero, we believe, generally spoke from premeditation. In this he has been imitated by the most distinguished speakers at the Bar and in the Senate, and by many of the most powerful preachers in the pulpit. And, last of all, President Edwards, who was a very close reader, is said to have, at times, produced as astonishing effects as were ever witnessed upon an audience. The three most celebrated preachers of the present day are Robert Hall, Chalmers, and Irving. Of these, the first preaches extemporaneously. the others are readers, and one of them a pretty confined reader of manuscript discourses.

We are, therefore, by no means certain, whether any universal answer can be given to this question. Some subjects are so purely intellectual as to require throughout the use of the pen. And if they must be written, we see not why they should not be read. We must, however, confess, we have some doubts whether such subjects are fit to be discussed in a popular assembly. Again, other subjects naturally lead us to direct hortatory address; from these it would seem best to speak extemporaneously. And again, much must be known of the native type of a student's mind before an opinion could be formed on the question by which method *he* would produce the most effect. The mind of one man will act most vigorously before an assembly; the mind of another, in his study. Some men, we doubt not, will succeed best by preaching memoriter, others, by preaching extempore; and it may be, that now and then one will succeed best by reading. We are rather inclined to believe, that memoriter preaching is capable of producing the greatest

effect, for this simple reason, that it may be made to combine the compactness and force of writing, with the animation and warmth of unpremeditated address. We have abundant evidence that an industrious man of good sense and fervent devotion may, by either method, profitably discharge the duties of the ministry; while an indolent or lukewarm man, let him adopt which method he may, will be tedious and ineffectual.

Of one thing, however, we have been for some time thoroughly convinced; it is, that extempore preaching has not, in New England, received one half the attention it deserves. It is, without doubt, the most natural, the most manly, and the most convenient manner of addressing a religious assembly. The other modes succeed only in proportion as they approximate to it. And yet here, among the more numerous denomination, almost every man is a reader. Among ourselves, readers are multiplying full as rapidly as we could desire. We sincerely regret to see many of our brethren, who, with suitable premeditation, can preach fluently and acceptably, learning to confine themselves to a manuscript. Why should a man who can walk alone, borrow the aid of crutches? We do not advise our brethren to make any less diligent preparation, for the pulpit. The better they prepare themselves, the better will they preach. They cannot preach too sound sense or too fervent piety. And still more; they ought frequently to write sermons at length, if they would preach well without writing. But though they write their sermons, they surely need not read them. Others there may be, who, after repeated trials, find that they cannot be profitable to an audience by this mode of address. They must be content to use such helps

as they may. But we must say, let every man who can, preach extemporaneously; and let him also endeavour to be a good extemporaneous preacher.

Such being our real sentiments, as might be expected, we hailed with pleasure the appearance of the little book whose unostentatious title stands at the head of this article. We have read it repeatedly, with increasing satisfaction, and really consider it one of the most interesting and valuable tracts on the subject of extemporaneous speaking we have ever seen. The plan of the book is simple, and, with very few exceptions, very well digested. Its style is unusually attractive, we had nearly said fascinating. Sometimes almost gay, at other times deeply serious; always classical, dignified, and perspicuous, it is admirably adapted to communicate interest to a didactic work. The author has made himself familiar with the best writers on the subject of elocution; and, what is higher praise, has subjected their observations to the delicate test of his own acute and deliberate reflection. Where others leave him, he is manifestly able to proceed without them. His observations on the effects of public speaking, have been accurate and extensive; hence his delineations are frequently eminently graphic, and hence on every part of the field, he seems perfectly at home. We always follow him with pleasure, for we immediately perceive that a man of unusual abilities is treating on a subject in which he feels deeply interested, and with which he has made himself thoroughly acquainted.

We remarked another thing in reading this book, with peculiar pleasure. It is the tone of moral feeling by which it is pervaded. The real object of the author seems to be to increase the useful-

ness of ministers of the gospel. This object he pursues with the fearlessness of a man of straight forward integrity. He loses no occasion of inculcating on his brethren the necessity, above all things, of high attainments in personal religion. A few of the last pages of the book are devoted exclusively to this subject, and it is but justice to say, that it is treated in a manner that leaves little to be wished for. We would say more, but we hope to make such extracts as will render more extended remark unnecessary.

Before we proceed to analyze the work, we will make a single suggestion, by which we think the author might improve a subsequent edition. The first and third chapters admit of a very natural division. As 1st. The advantages of extemporaneous preaching, *considered as a mode of addressing an assembly*; and 2d. Its peculiar advantages *to the speaker himself*. The first of these subjects might profitably be expanded, and its considerations more distinctly, and, of course, impressively inculcated. The same remark applies to the third chapter. It might conveniently be divided into 1st. *General Discipline*; and 2d. *Particular Preparation for extemporaneous preaching*. The more systematically a treatise of this kind is arranged, the deeper will be its present impression, and the greater the probability of its being permanently remembered.

We shall now endeavour to lay before our readers an abstract of *Mr. Ware's Hints*, giving as copious extracts as our limits will permit.

The author's view of the claims of this mode of speaking may be best stated in his own words. p. 19.

“All that I contend for, in advocating unwritten discourse, is, that this method claims a decided superiority



over the others in some of the most important particulars. That the others have their own advantages, I do not deny, nor that this is subject to disadvantages from which they are free. But whatever these may be, I hope to show that they are susceptible of a remedy; that they are not greater than those which attend other modes; that they are balanced by equal advantages, and that therefore this art deserves to be cultivated by all who would do their utmost to render their ministry useful. There can be no good reason why the preacher should confine himself to either mode. It might be most beneficial to cultivate and practise all. By this means he might impart something of the advantages of each to each, and correct the faults of all by mingling them with the excellencies of all. He would learn to read with more of the natural accent of the speaker, and to speak with more of the precision of the writer."

The work is divided into three chapters. I. The first is entitled, *Advantages of extemporaneous preaching*. II. *Disadvantages—objections considered*. III. *Rules*

The design of the beginning of the first chapter is to show, and it does it, as we have hinted, in rather too desultory a manner, that extemporaneous preaching is more impressive, and, in fact, more attractive to all the unlearned, and by far the greater part of the learned in an audience. The following extracts will convey a tolerable idea of his views on this subject.

"There is one mode of address for books and for classical readers, and another for the mass of men, who judge by the eye and ear, by the fancy and feelings, and know little of rules of art, or of an educated taste. Hence it is that many of those preachers who have become the classics of a country, have been unattractive to the multitude, who have deserted their polished and careful composition, for the more unrestrained and rousing declamation of another class." p. 11.

"The object is to address men according to their actual character, and in that mode in which their habits of mind may render them most accessible.

As but few are thinkers or readers, a congregation is not to be addressed as such; but, their modes of life being remembered, constant regard must be had to their need of external attraction. This is most easily done by the familiarity and directness of extemporaneous address; for which reason this mode of preaching has peculiar advantages, in its adaptation to their situation and wants. p. 12.

The truth is, indeed, that it is not the weight of the thought, the profoundness of the argument, the exactness of the arrangement, the choiceness of the language, which interest and chain the attention of even those educated hearers, who are able to appreciate them all. p. 13.

They are as likely to sleep through the whole as others. They can find all these qualities in much higher perfection in their libraries; they do not seek these only at church. And as to the large mass of the people, they are to them hidden things, of which they discern nothing. It is not these, so much as the attraction of an earnest manner, which arrests the attention and makes instruction welcome. Every day's observation may show us, that he who has this manner will retain the attention of even an intellectual man with common-place thoughts, while with a different manner he would render tedious the most novel and ingenious disquisitions." p. 14.

"Every man utters himself with greater animation and truer emphasis in speaking, than he does, or perhaps can do, in reading. Hence it happens that we can listen longer to a tolerable speaker, than to a good reader. There is an indescribable something in the natural tones of him who is expressing earnestly his present thoughts, altogether foreign from the drowsy uniformity of the man that reads." p. 15.

"We have all witnessed this in conversation; when we have listened with interest to long harangues from persons, who tire us at once if they begin to read. It is verified at the bar, and in the legislature, where orators maintain the unflagging attention of hearers for a long period, when they could not have read the same speech without producing intolerable fatigue. It is equally verified in the history of the pulpit; for those who are accustomed to the reading of sermons, are for the most part impatient even of able discourses, when they extend beyond the

the half hour's length ; while very indifferent extemporaneous preachers are listened to with unabated attention for a full hour." p. 16.

Mr. W. then states the advantages of cultivating this art to a speaker himself. These are, 1st. The additional influence it confers upon a preacher. 2d, The multiplied opportunities of usefulness which it enables him to improve. 3d. The mental and moral improvement from the excitement of speaking on religious subjects. 4th. It renders a happy effort more successful, and a failure, at least, to an audience, less irksome ; and, last, it secures to a clergyman much more time for study. From this part we can make but one extract. It is under the third remark.

"Then again the presence of the audience gives a greater seeming reality to the work ; it is less like doing a task, and more like speaking to men, than when one sits coolly writing at his table. Consequently there is likely to be greater plainness and directness in his exhortations, more closeness in his appeals, more of the earnestness of genuine feeling in his expostulations. He ventures, in the warmth of the moment, to urge considerations, which perhaps in the study seemed too familiar, and to employ modes of address, which are allowable in personal communion with a friend, but which one hesitates to commit to writing, lest he should infringe the dignity of deliberate composition. This forgetfulness of self, this unconstrained following the impulse of the affections, while he is hurried on by the presence and attention of those whom he hopes to benefit, creates a sympathy between him and his hearers, a direct passage from heart to heart, a mutual understanding of each other, which does more to effect the true object of religious discourse, than any thing else can do. The preacher will, in this way, have the boldness to say many things which ought to be said, but about which, in his study, he would feel reluctant and timid. And granting that he might be led to say some things improperly, yet if his mind be well disciplined, and well governed, and his discretion habitual, he will do it exceedingly seldom ; while no one,

who estimates the object of preaching as highly as he should, will think an occasional false step any objection against that mode which ensures upon the whole the greatest boldness and earnestness. He will think it a less fault than the tameness and abstractness, which are the besetting sins of deliberate composition. At any rate, what method is secure from occasional false steps?" pp. 24, 25.

The second chapter is occupied in obviating objections. It is thus commenced :

"It should be first of all remarked, that the force of the objections commonly made, lies against the exclusive use of extempore preaching, and not against its partial and occasional use. It is of consequence that this should be considered. There can be no doubt, that he would preach very wretchedly, who should always be haranguing without the corrective discipline of writing. The habit of writing is essential. Many of the objections which are currently made to this mode of address, fall to the ground when this statement is made.

Other objections have been founded on the idea, that by *extemporaneous* is meant *unpremeditated*. Whereas there is a plain and important distinction between them, the latter word being applied to the thoughts, and the former to the language only. To preach without premeditation, is altogether unjustifiable ; although there is no doubt that a man of habitual readiness of mind, may express himself to the greatest advantage on a subject with which he is familiar, after very little meditation." pp. 37, 38.

To the 1st objection, which asserts that inelegancy of style is the necessary attendant upon extemporaneous preaching, it is answered, that the object of a good style is increased effect ; and a poor style with an earnest delivery produces more effect than a good one without it. And again, that inelegancy of style is, by no means, necessary to extemporaneous delivery. A 2d objection, the want of method, and a 3d, barrenness of thought, are obviated much in the same manner. The 4th objection is, that this

mode of preaching presents too strong a temptation to indolence. To this it is replied, it will not make an *industrious* man indolent; and if a man be not industrious, *writing* of sermons will never render him so.

“As for those whose indolence habitually prevails over principle, and who make no preparation for duty excepting the mechanical one of covering over a certain number of pages—they have no concern in the ministry, and should be driven to seek some other employment, where their mechanical labour may provide them a livelihood, without injuring their own souls, or those of other men.” p. 48.

And lastly it is objected, that a certain *natural talent* is essential to success in extempore speaking. To this the author replies, The deficiency of nature in this as in any other case, may be remedied, and the very effort will be a most salutary mental and moral discipline; and that any man who will take the requisite pains may become, not, it is true, a finished orator, but “able to express himself clearly, correctly, and with method, and this is precisely what is wanted, and no more than this.” pp. 61, 62.

“Success in every art, whatever may be the natural talent, is always the reward of industry and pains. But the instances are many of men of the finest natural genius, whose beginning has promised much, but who have degenerated wretchedly as they advanced, because they trusted to their gifts, and made no effort to improve. That there have never been other men of equal endowments with Demosthenes and Cicero, none would venture to suppose; but who have so devoted themselves to their art, or become equal in excellence? If those great men had been content, like others, to continue as they began, and had never made their persevering efforts for improvement, what would their countries have benefited from their genius, or the world have known of their fame? They would have been lost in the undistinguished crowd, that sunk to oblivion around them. Of how many

more will the same remark prove true! What encouragement is thus given to the industrious! With such encouragement, how inexcusable is the negligence which suffers the most interesting and important truths, to seem heavy and dull, and fall ineffectual to the ground, through mere sluggishness in their delivery! How unworthy of one who performs the high function of a religious instructor, upon whom depend, in a great measure, the religious knowledge and devotional sentiment and final character of many fellow beings,—to imagine that he can worthily discharge this great concern by occasionally talking for an hour he knows not how, and in a manner which he has taken no pains to render correct, impressive, or attractive; and which, simply through want of that command over himself which study would give, is immethodical, verbose, inaccurate, feeble, trifling. It has been said of the good preacher, that “truths divine come mended from his tongue.” Alas, they come ruined and worthless from such a man as this. They lose that holy energy by which they are to convert the soul and purify man for heaven, and sink, in interest and efficacy, below the level of those principles which govern the ordinary affairs of this lower world.” pp. 61, 62.

The third, which will probably be the most interesting chapter to the theological student, contains rules to be observed by those who would acquire the art of extempore speaking. 1st. The student who would acquire facility in this art should bear it constantly in mind, and have regard to it in his whole mode of study.”

“He who proposes to himself the art of extemporaneous speaking should thus have constant regard to this particular object, and make every thing co-operate to form those habits of mind which are essential to it. This may be done not only without any hindrance to the progress of his other studies, but even so as to promote them. The most important requisites are rapid thinking, and ready command of language. By rapid thinking I mean, what has already been spoken of, the power of seizing at once upon the most prominent points of the subject to be discussed, and tracing out, in their proper order, the subordinate thoughts which connect them together.



This power depends very much upon habit; a habit more easily acquired by some minds than by others, and by some with great difficulty. But there are few who, should they have a view to the formation of such a habit in all their studies, might not attain it in a degree quite adequate to their purpose. This is much more indisputably true in regard to fluency of language." pp. 65, 66.

"Let it, therefore, be a part of his daily care to analyze the subjects which come before him, and to frame sketches of sermons. This will aid him to acquire a facility in laying open, dividing, and arranging topics, and preparing those outlines which he is to take with him into the pulpit. Let him also investigate carefully the method of every author he reads, marking the divisions of his arrangement, and the connexion and train of his reasoning. Butler's preface to his Sermons will afford him some fine hints on this way of study. Let this be his habitual mode of reading, so that he shall as much do this, as receive the meaning of separate sentences, and shall be always able to give a better account of the progress of the argument and the relation of every part to the others and to the whole, than of merely individual passages and separate illustrations. This will infallibly beget a readiness in finding the divisions and boundaries of a subject, which is one important requisite to an easy and successful speaker.

In a similar manner, let him always bear in mind the value of a fluent and correct use of language. Let him not be negligent of this in his conversation; but be careful ever to select the best words, to avoid a slovenly style and drawing utterance, and to aim at neatness, force, and brevity. This may be done without formality, or stiffness, or pedantic affectation; and when settled into a habit is invaluable." pp. 67, 68.

2d. There should be frequent exercise in the art of speaking.

"It would not be too much to require of the student, that he should exercise himself every day, once at least, if not oftener; and this, on a variety of subjects, and in various ways, that he may attain a facility in every mode. It would be a pleasant interchange of employment to rise from the subject which occupies his thoughts,

or from the book he is reading, and repeat to himself the substance of what he has just perused, with such additions and variations, or criticisms, as may suggest themselves at the moment. There could hardly be a more useful exercise, even if there were no reference to this particular end. How many excellent chapters of valuable authors, how many fine views of important subjects, would be thus impressed upon his mind, and what rich treasures of thought and language would be thus laid up in store!" pp. 68, 69.

After this general discipline, several things are observed in first exercising the art in public.

3d. It may be proper at first only to make short excursions from written discourses. 4th. Select for the first efforts expository subjects. 5th. In discourses of a different character make a careful and minute division of the subject. 6th. Let the entire train of thought be made thoroughly familiar by previous meditation.

"Uneasiness and constraint are the inevitable attendants of unfaithful preparation, and they are fatal to success. It is true, that no man can attain the power of self-possession so as to feel at all times equally and entirely at ease. But he may guard against the sorest ills which attend its loss, by always making sure of a train of thought,—being secure that he has ideas, and that they lie in such order as to be found and brought forward in some sort of apparel, even when he has in some measure lost the mastery of himself. The richness or meanness of their dress will depend on the humour of the moment. It will vary as much as health and spirits vary, which is more in some men than in others. But the thoughts themselves he may produce, and be certain of saying *what* he intended to say, even when he cannot say it *as* he intended. It must often have been observed, by those who are at all in the habit of observation of this kind, that the mind operates in this particular like a machine, which, having been wound up, runs on by its own spontaneous action, until it has gone through its appointed course. Many men have thus continued speaking in the midst of an embarrassment of mind which rendered them almost uncon-

scious of what they were saying, and incapable of giving an account of it afterward; while yet the unguided, self-moving intellect wrought so well, that the speech was not esteemed unwholesome or defective by the hearers." pp. 74—76.

7th. Utter yourself very slowly and deliberately, with careful pauses. 8th. In regard to language, it is better that no preparation be made. 10th. Acquire the habit of self command. p. 86.

"This therefore must be a leading object of attention. It will not be attainable by men of delicacy, except by long and trying practice. It will be the result of much rough attrition with the world, and many mortifying failures. And after all, occasions may occur, when the most experienced will be put off their guard. Still, however, much may be done by the control which a vigorous mind has over itself, by resolute and persevering determination, by refusing to shrink or give way, and by preferring always the mortification of ill success, to the increased weakness which would grow out of retreating." p. 68.

We should be glad to insert the whole of the remarks under this last rule, but our limits will allow of but one or two extracts. With these we must take leave of this interesting little work.

"Let him (the speaker,) consider, that his audience takes for granted that he says nothing but what he designed, and does not notice those slight errors which annoy and mortify him; that in truth such errors are of no moment; that he is not speaking for reputation and display, nor for the gratification of others, by the exhibition of a rhetorical model, or for the satisfaction of a cultivated taste: but that he is a teacher of virtue, a messenger of Jesus Christ, a speaker in the name of God; whose chosen object it is to lead men above all secondary considerations and worldly attainments, and to create in them a fixed and lasting interest in spiritual and religious concerns;—that he himself therefore ought to regard other things as of comparatively little consequence while he executes this high function; that the true way to effect the object of his ministry, is to be filled with that object, and to be conscious of no other desire but to promote it. Let him, in

a word, be zealous to do good, to promote religion, to save souls, and little anxious to make what might be called a fine sermon—let him learn to sink every thing in his subject and the purpose it should accomplish—ambitious rather to do good, than to do well;—and he will be in a great measure secure from the loss of self-command and its attendant distress. Not always—for this feeble vessel of the mind seems to be sometimes tost to and fro, as it were, upon the waves of circumstances, unmanageable by the helm and disobedient to the wind. Sometimes God seems designedly to show us our weakness, by taking from us the control of our powers, and causing us to be drifted along whither we would not. But under all ordinary occurrences, habitual piety and ministerial zeal will be an ample security. From the abundance of the heart the mouth will speak." pp. 87—89.

"The truths of religion are not matters of philosophical speculation, but of experience. The heart and all the spiritual man, and all the interests and feelings of the immortal being, have an intimate concern in them. It is perceived at once whether they are stated by one who has felt them himself, is personally acquainted with their power, is subject to their influence, and speaks from actual experience; or whether they come from one who knows them only in speculation, has gathered them from books, and thought them out by his own reason, but without any sense of their spiritual operation.

But who does not know how much easier it is to declare what has come to our knowledge from our own experience, than what we have gathered coldly at second hand from that of others;—how much easier it is to describe feelings we have ourselves had, and pleasures we have ourselves enjoyed, than to fashion a description of what others have told us;—how much more freely and convincingly we can speak of happiness we have known, than of that to which we are strangers. We see, then, how much is lost to the speaker by coldness or ignorance in the exercises of personal religion. How can he effectually represent the joys of a religious mind, who has never known what it is to feel them? How can he effectually aid the contrite, the desponding, the distrustful, the tempted, who has never himself passed through the same fears and sorrows?"

or how can he paint, in the warm colours of truth, religious exercises and spiritual desires, who is personally a stranger to them? Alas, he cannot at all come in contact with those souls, which stand most in need of his sympathy and aid. But if he have cherished in himself, fondly and habitually, the affections he would excite in others, if he have combated temptation, and practised self-denial, and been instant in prayer, and tasted the joy and peace of a tried faith and hope;—then he may communicate directly with

the hearts of his fellow men, and win them over to that which he so feelingly describes. If his spirit be always warm and stirring with these pure and kind emotions, and anxious to impart the means of his own felicity to others—how easily and freely will he pour himself forth! and how little will he think of the embarrassments of the presence of mortal man, while he is conscious only of labouring for the glory of the ever present God." pp. 91—93.

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## Missionary Intelligence.

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### ARRANGEMENTS OF THE BAPTIST FOREIGN MISSIONARY BOARD.

THERE are, probably, few among us who have traced the history and progress of our Foreign Missionary operations, who are not sensible, that for some time past, a Missionary spirit has been on the decline.

Perhaps in assigning the causes of this melancholy fact, it will be proper to remark, that the novelty of missionary exertions has ceased to exert its powerful influence over the mind; and persons have little left to stimulate them, except a conviction of the importance of the object, and the example of others. But then this ought not to be viewed as a sufficient apology for the extinction of our charity and zeal. We should always endeavour in our deeds of piety and benevolence to act from principle; and it will be well for us in this case to recollect, that the absence of novelty has not quenched the ardour or weakened the efforts of christians in other denominations.

The impoverished state of our Treasury is partly owing to the peculiar situation in which the Board, at Washington, has been placed. The claims of the Columbian College on the time and attention of the Secretary and Agent of the Convention have been so imperious, that it has been ut-

terly impossible for them to make those exertions in behalf of the Foreign Mission, which its prosperity requires. Hence the interests of this department of the Convention have languished, because the official organs appointed for the purpose could not consecrate their talents and energies to this object, without sacrificing the interests of another Institution which was also placed under their care.

To remedy this evil as far as possible, the Board at Washington, D. C. have requested the committee of outfit, in and about Boston, to exercise under them a general direction and superintendance of the Baptist Foreign Mission.

The following is the communication which has been received on this subject.

*College Hill, D. C. Sept. 27. 1824.*

Dear Sir,

THE enclosed communication I have the pleasure of forwarding. You will present it to our brethren in Boston and its vicinity; whose approbation and concurrence I hope it will obtain.

With sentiments of respect and affection, I am, yours, most truly,

WILLIAM STAUGHTON.

REV. MR. WAYLAND, *Recording Secretary of Committee, &c.*



At a meeting of the Board of Managers of the General Convention of the Baptist Denomination, &c. held at the house of the Rev. O. B. Brown, Sept. 27, 1824, the following resolutions were passed.

*Resolved*, That the standing Committee in and about Boston, be requested to nominate a suitable person in their vicinity, to be appointed Treasurer of the Convention.

Whereas, the various and multiplied concerns of the Convention render it desirable, that in concurrence with the Board ordinarily acting in this place, the labours and counsel of our brethren in other parts of the country be brought into more immediate and constant operation; and as a very considerable proportion of the Asiatic trade of this nation is carried on through Boston and Salem, whereby the greatest facilities are afforded for regular and constant communications with our missionaries in the East—therefore,

1. *Resolved*, That the Standing Committee in and about Boston, be authorized and requested to take the general superintendence of the Burman Missions—take all the necessary measures for supplying that region with missionaries, and after their examination report them to the Board, that they may be regularly appointed—report to the Board whenever, in their opinion, it may be expedient and proper to commence any other Asiatic or other foreign mission—and, annually, or oftener if necessary, report to the Board the probable amount of funds needed for the missions under the direction of said Committee, that the same may be appropriated accordingly.

2. *Resolved*, That said Committee be authorized and re-

quested to appoint and employ such agent or agents as they shall deem expedient, for the express purpose of obtaining funds and performing such other services as they shall direct, for the benefit of foreign missions; and also to promote all the objects of the Convention, as opportunities may offer.

3. *Resolved*, That said Committee be requested to nominate to this Board a suitable person in their vicinity, to be appointed Assistant Corresponding Secretary, whose duty it shall be to conduct the correspondence relative to foreign missions, particularly Asiatic, and to communicate, from time to time, their condition and prospects, to the Corresponding Secretary.

4. *Resolved*, That all moneys collected for foreign missions, and all other moneys that may be appropriated by this Board for that object, shall be placed, by regular appropriation of the Board, at the disposal of said Committee, to be drawn by them and applied as occasion may require.

5. *Resolved*, That all intelligence received from our missionaries, of a character proper for publication, shall be communicated to the editors of the American Baptist Magazine, and of the Latter Day Luminary; that is, it shall be considered the duty of the Corresponding Secretary and Assistant Secretary, each to communicate to the other any information of the kind referred to, without any delay.

6. *Resolved*, That it shall be the duty of the Treasurer to communicate to the Board monthly statements of the amount of receipts into the Treasury, and the objects to which they may be designated by the donors, when such designation shall be made, and that the same be pub-

lished in the Latter Day Luminary, and in the American Baptist Magazine.

7. *Resolved*, That the foregoing resolutions be communicated to the Committee in and about Boston, with a request that they inform the Board at as early a day as convenient, whether they agree to take upon themselves the performance of the duties which are specified; and if so, that they shall take effect from the time of such notice being communicated to the Board.

8. *Resolved*, That on the concurrence of the said Committee with the propositions contained in the foregoing resolutions, the preamble with the resolutions be published, for the information of our brethren in other parts of our country, and that the same be communicated to our missionaries in Asia.

O. B. BROWN, *Vice Pres.*

A true copy from the records.

JOHN S. MEEHAN,

*Recording Sec. pro tem.*

Oct. 14. The Committee of outfit met at the house of Rev. Dr. Baldwin, when the foregoing communication was read. It was thereupon agreed that we accept of the proposal made to us by the Board at Washington. We have also the satisfaction to state, that the Committee nominated the Hon. Heman Lincoln, Treasurer of the General Convention, who will enter on the duties of his office as soon as the nomination is confirmed. Rev. Lucius Bolles, D. D. of Salem, was also, agreeably to the above resolutions and request, nominated Assistant Secretary of the Baptist Convention of the United States.

As the Committee will probably soon address the religious publick on this subject, and devise and recommend means for the support of our Foreign Mission, we do not wish to anticipate them in this labour of piety and love. But we do call on all our ministers and churches in the United States to consider, that there are four missionaries with their wives in Burmah, depending on us for support; and that another missionary and his companion expect to embark for India early the next spring. We also beg of them to consider, that if we would do any thing effectual among the heathen, we must not only provide means for their temporal support, but also for the translating and printing of the sacred scriptures, and the gratuitous circulation of religious books and tracts. And yet, alas! unless more vigorous and unwearyed efforts are made, neither of these objects can be realized.

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#### BURMAN MISSION.

It is now a considerable time since we received any information from our missionaries in Burmah. The letters forwarded to us from Calcutta, by the Edward Newton were lost when that vessel was unhappily destroyed by fire. We however indulge the hope, that before the publication of our next number, we shall hear of the proceedings and success of our brethren, in that far distant Empire.

It is possible that, as a matter of policy, the Burman government may command its subjects to suspend all communications with foreign countries, while the war between her and the British continues. Should this be

the case we must wait patiently, and pray, that He whose right it is to reign, may overrule these events for the advancement of his cause in that dark portion of the globe.

Our confidence in the final success of that Mission is not shaken. The completion of the translation of the New Testament, and the conversion of several Burmans, that they "should be a kind of first-fruits of his creatures;" are, to us, circumstances of encouragement. Whatever may be the issue of the present contest, we can scarcely conceive of any change that would be more unpropitious to missionary exertions than the existing state of things. Our anticipations of the ultimate prosperity of the mission in Burmah, have never been raised by any thing that we thought was favourable in the institutions of that country, but simply from a conviction that the christian dispensation is from heaven, and that it is destined to prevail throughout the whole earth. We also believe that the Almighty will bring to pass this great and glorious object, not by means that are supernatural, but by the instrumentality of man. As in the first ages of christianity, "it pleased God by the foolishness of preaching to save them that believe," we expect that the same humble agency, will be made "mighty through God to the pulling down of strong holds" among the nations which have not yet been subdued by the conquering arm of the Lord Jesus Christ. Now as the same means are in operation in Burmah which in such a multitude of instances have been made effectual to them that believe, we do look forward to the period, when the inhabitants of that populous country shall be brought to "the obedience of faith," and with christians in other lands,

shall rejoice in the hope of a resurrection to eternal life.

Animated by these considerations, we feel no anxiety ourselves from the intelligence we have received by the way of Europe of the progress of hostilities between the British and Burmese governments. We shall present the facts as they have been reported, before our readers, simply expressing a desire, that christians would pray more fervently for our missionary friends, "that the word of the Lord may have free course and be glorified, and that they may be delivered from unreasonable and wicked men; for all men have not faith."

"The London Courier of the 24th July, acknowledges the receipt of Calcutta Government Gazettes to the 6th of March, furnishing details of the first operations of the war between the British and Burmese. It appears that the latter poured down in great numbers, and attempted to secure possession of the country, by erecting stockades to cover their positions, skilfully selecting the strongest and most advantageous grounds to establish themselves and plant their fortifications. From several of these they were gallantly driven by the force under Col. Bowen, though at one time there appears to have been not less than 5000 Burmese engaged. The last attack, however, was not so successful, and the British detachment was obliged to retire, after experiencing a loss of several officers and 150 sepoy's killed and wounded. That of the Burmese was still more severe, though they repelled the storming party. It is said to have amounted to 500 men, and a few days after they voluntarily evacuated the stockades which they had so bravely defended. The British



having by that time received reinforcements, had resumed the offensive, and moved forward in pursuit.

“Letters to the 16th March from Calcutta, state that there had been several skirmishes with the Burmese, who had repulsed the British troops with trifling losses. An armament of 30,000 men was fitting out against the Burman empire. All the ships in the river Hoogley, unemployed, were taken up at about £1500 per month. Six ships were taken up at Madras, and the expedition was to proceed to the coast of Aracan, with the utmost despatch, to repel the natives.”

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CAREY STATION.

*Letter to one of the Editors.*

Dear brother, Aug. 24, 1824.

MR. McCoy, a few days after his return from the Eastward, found his health fast declining, and was forced to attend to the arrangement of the accounts of the mission at this place,—and to the arrangement of accounts for Governor Cass, until his strength became quite exhausted; which circumstance, he offers as an apology for not writing to you, and many other friends. Mr. McCoy's illness, after his cessation from business, still increased, until he was apparently brought near the gates of death. Yet it has pleased our blessed Lord to rebuke the disease, and we now have the happiness of seeing him able to walk across the room. Mysterious is the hand that wraps the clouds of affliction around the heads of mortals, and humbles their expectations before him; yet how sure are his mercies, and how unchanging are his benefits; while we are taught that we are but dust and ashes, and that we should ever be humble before

the Lord, and only look to him for help!

My dear brother, how peculiar are the feelings of missionaries in our situation! Do you often think of your solitary brethren at Carey? Have you wept over the unfortunate Indian, and asked the blessed Jesus to clothe him with righteousness and humility. I ask these things, because I trust that you and many other dear friends in the East, would willingly mingle with us the tears of sympathy, and that you do often pray the Lord to be merciful to this mission. We have 60 scholars connected with the school. Crops of corn, potatoes, &c. look well.

The interest of the concern amongst the natives, is yet, we think, on the gaining hand.

Let your prayers often ascend before the throne of grace, that we may be found faithful before God, and yet be made a blessing to the heathen.

Yours, &c.

JOHNSTON LYKINS.

Rev. Mr. Wayland.

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ENGLISH BAPTIST MISSION.

SERAMPORE.

*Annual Examination of the College.*

ON Monday, the 5th of January, the students of Serampore College were examined in the great Hall, in the presence of his excellency the Honourable Colonel Krefting, and the other gentlemen of the Danish Government. A number of ladies and gentlemen from Barrackpore and Calcutta were also present, as well as Native Pundits and others.

The examination was conducted by Dr. Carey, the President, and commenced with the Sungskrita Grammar classes. Among

these there were twenty students who had made degrees of progress very highly satisfactory. Of this number sixteen are the children of native Christians, and the remainder are respectable Brahman youths resident in Serampore. The Geographical class was next examined, consisting of sixteen students. They repeated about thirty pages of the Bengalee Introduction to the Newtonian system of Astronomy, and occasionally explained the definitions and propositions. After this, they were exercised upon the map of Asia, and manifested a ready acquaintance with its countries, rivers, principal cities, &c. Several of them also shewed their mapping books, which exhibited very considerable neatness and accuracy of drawing. The six students of Hindoo Astronomy were then examined on the same subjects as the others, having this year added the Newtonian system to their own.

Nine students of English were next examined in the New Testament and the English Grammar. The eldest of the Christian students, who has studied Sungskrita for several years, translated a passage of the prophecies of Isaiah, selected at the moment from the Sungskrita version, into both Bengalee and English, in a manner exceedingly gratifying. He also translated with great facility from English into Bengalee.

When his Excellency had bestowed the various rewards upon the students, Dr. Carey addressed them in Bengalee, and concluded the interesting employment of the morning by an appropriate prayer in the same language.

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#### *Theological Lectures.*

IN December, Dr. Carey commenced a course of Theological Lectures in the Bengalee lan-

guage, for the benefit of the Christian students in the College, and the Native Brethren residing in Serampore. He has already discussed the evidences of Natural Religion for the existence and unity of God, and also the greater number of the divine attributes. They have been listened to with the deepest interest and attention, and, being delivered on the Saturday evening, form a most appropriate introduction to the enjoyments and labours of the Sabbath. We are sorry to add that a severe cough has compelled the Doctor to suspend them for a short time.

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### CALCUTTA.

#### *Religious Anniversaries.*

ALTHOUGH it is impossible to remember the Christian festivals of Great Britain, without some wish to partake of their enjoyments, yet we have much reason to be thankful, that, even in this distant land, we are not wholly denied similar pleasures. It is true, our assemblies are comparatively small, but there are a multitude of circumstances conspiring to magnify their interest: and we have no doubt that many in the crowded congregations of London last summer, would joyfully have exchanged their seats for a corner amongst us in Calcutta.

On Friday evening, January 2, 1824, the second Anniversary of the *Calcutta Bible Association* was held at the Town Hall. On the motion of the venerable Archdeacon Corrie, seconded by the Rev. Mr. Statham, J. P. Larkins, Esq. was called to the Chair. The Rev. J. Statham, one of the Secretaries, read the Report, from which it appeared that the Committee had collected, during the past year, principally from the less opulent part of the



Christian population of Calcutta, the sum of Sicca Rupees 5665, and that they had distributed no less than 5848 Bibles, Testaments, and single portions of the Holy Scriptures, in various languages.

On Thursday evening, Jan 8th, the Anniversary of the *Serampore and Calcutta Baptist Missionary Society* was held in Lall-Bazar Chapel. The Rev. James Hill preached an excellent sermon from James v. 20, for the benefit of the Society, after which the Report was read by the Rev. J. Mack, the Secretary. It will be published in a few days, and we shall then lay the substance of it before our readers. Several resolutions were briefly proposed by the Rev. Dr. Marshman, which were unanimously adopted. At the close of the service a liberal collection was made.

On Wednesday evening, January 28th, the Anniversary of the *Bengal Auxiliary Missionary Society* was held in Union Chapel.

Intimately connected with these Anniversaries were several School Examinations at the close of the year. On Friday, December 12, 1823, at the Old Church Rooms, there was an Examination of the *Native Female Schools* under the superintendence of Mrs. Wilson, which was honored by the presence of Lady Amherst: and on the following Friday, at the school at Gowree Ber, near Calcutta, the schools superintended by Mrs. Colman were examined.

On Tuesday, the 23d December, the children educated by the *Benevolent Institution* were examined by Dr. Marshman, the Secretary, in the presence of a numerous and highly respectable company. After the boys had been examined in reading, writing, arithmetic, grammar, and geography, some of the eldest of them recited various pieces

which they had committed to memory; and read a chapter in Bengalee in a manner highly pleasing. A number of them then gave an account of the books they had, in the course of the year, taken for perusal out of the small Juvenile Library provided for the use of the school. Pleased with the improvement made by these youths, and the prospect it presented of their future usefulness in life, the company then proceeded to the girl's school room. Here the table was covered with specimens of their needle-work, which the ladies present appeared to contemplate with peculiar delight, as affording to these poor girls not only the means of rendering them useful in their family circles, but of saving them from destruction, by enabling them to support themselves, should they be left destitute. Their progress in reading and writing was afterwards examined, and appeared to augment the general satisfaction. Afterwards all the children having assembled in the large school room, they sung the eighth of "Watts' Songs for children;" and the Rev. James Hill offered up a highly appropriate prayer for the children, their instructors, and the patrons and supporters of the Institution.

The general appearance of these poor children, about two hundred and fifty in number, of whom between eighty and ninety were girls, was such as highly to gratify the mind. Although they could merely be said to be clothed, their cleanly appearance, particularly that of the girls, which exceeded that of any former year, and the cheerfulness and animation visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. The lady to whom the children have been indebted this, as well as so many



preceding years, for supplies of clothing, honoured the examination with her company, and manifested a deep interest in the improvement of the children.

On Christmas-day the children were assembled in Lall-Bazar

Chapel, when the Rev. J. Statham affectionately addressed them in a sermon suited to the occasion. After sermon, a liberal collection was made on behalf of the Institution. [Eng. Bap. Mag.]

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## Religious Intelligence.

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*Tenth Annual Report of the Executive Committee of the Massachusetts Baptist Education Society. Sept. 1824.*

When your Committee made their last report, twenty two young men were studying under their direction. Since that time, nine have been admitted; three have graduated at Waterville and Providence, and one has completed an English course. One of these graduates is allowed to spend the year to come, in the study of Hebrew and Theology. Two have been dismissed, leaving the present number under the patronage of the Committee, *twenty-six*. Twenty of these are pursuing a Collegiate course, and seven are devoted to English and Theological studies. Of the above number, three are receiving only the use of sufficient sums for their support, without interest, and have given security for the amounts paid them.

Prior to the tenth of Dec. last, no beneficiary was required to refund any part of the money, advanced for his education. And your committee, knowing that many of the ministers of Christ receive but inadequate compensation for their labors, would gladly have continued the same course of management. But perceiving the calls of the church for laborers to be urgent, and desiring to extend the advantages of education to all suitable applicants, did,

at the time above named, *Resolve*, that whatever sums might be advanced to beneficiaries in future, they should be required to refund *one half* the amount in one year after finishing their studies, without interest; and, if not then paid, to draw interest at six per cent per annum. This course, although it may oblige the young men to very rigid economy for a time, is considered necessary for the future operation of the society; and it is believed that every young man settling in the ministry, will feel that he is highly favoured to enjoy the benefits of knowledge at half-cost, and by prudent management will be able to meet his obligations. As the concerns of the society have increased, the committee have found it necessary to reduce their management to a more uniform system, and have, with a regard to economy and sufficiency, placed most of the young men upon an equal annuity.

The funds of the Committee have in the past year been exhausted, and the Treasurer is now in advance *six hundred dollars*. They are unwilling to refuse admission to any suitable and promising applicant. But if additional scholars are to be supported, the committee must look to the churches for increased contributions. From some cause there has been a diminution of receipts into the Treasury the three last years. Taking the average of

six years preceding the last, the annual contributions amounted to \$682,31; whereas, only \$412,64 were received at the last anniversary; showing a decrease of \$270. For the first *four* years, the average was \$737,84. Now considering that the Association contains nearly one thousand members more than it did at the formation of the Education Society, it is difficult to account for this deficiency; and should there continue to be a proportionable decrease, instead of receiving more beneficiaries, the committee will be under the painful necessity of discharging a part of the present number. But it is confidently hoped that this statement, when read by the churches, will produce a speedy and efficient effort throughout the body, to revive the interest of this very important institution. If the members of the churches seriously reflect upon the value of an enlightened ministry, and contribute according to the ability which God has given them; it is believed that a sufficient sum may be raised without any one being burdened.

The Association now contains about 3900 members. Deduct 900 from this number, as too poor to contribute any thing, and there remain 3000. If each member contribute upon an *average* only *one cent* per week, the sum of \$1560 would be annually raised. And cannot this be reasonably expected? Besides, there are many generous individuals who are not members of churches, that willingly assist in this object. God has given to some of his people an abundance of earthly goods. Others, whose estates are not large, have few, if any relatives who need their assistance. Such of the friends of Zion will do well, before entering that world where food and raiment are not needed, to think upon this useful institution, and bequeath such a portion

of their property as piety and wisdom may dictate. The present time calls loudly for pastors and missionaries of solid information, who shall be able to go in and out before the congregation of the Lord, and to *instruct* them in the things of the kingdom of God. The increase of population is such as to require a constant and large increase of faithful teachers. Churches of our own denomination are rapidly multiplying, while the number of ministers is advancing but little more than sufficient to supply the natural decrease.

If then we would be promoters of the cause of Christ in the world, we must contribute proportionably to the exigencies of the church. But let no one who has an interest at the throne of grace, think it enough to contribute of his silver and gold. The great Husbandman has directed his disciples to "pray the Lord of the harvest, that he would send forth (more) laborers into his harvest." It should be the anxious desire, and fervent prayer of every christian, that the efforts of this society may be owned of God in bringing into the christian ministry, spiritual and devoted laborers, and such only. Your committee have no belief that graceless ministers can be of any service to the cause of God, however learned they may be; nor that men of *real piety* should be encouraged to engage in this holy service, without a special call from Heaven. While therefore it rests with the churches to approve and license only such as give evidence of possessing gifts which are designed by Christ for public use; they may rest assured that the committee will extend patronage to none, of whom, after examination, they are not satisfied it is the will of God they should be preachers of the gospel.

It will be gratifying and encouraging to every friend of this charity, to know that the occasional efforts of beneficiaries (who are allowed to preach one sabbath in a month,) have not only been acceptable, but in several instances *successful* in promoting revivals of religion and in turning sinners unto God.

Your committee feel that they have occasion to express their devout and ardent gratitude to God, for the measure of encouragement and success which he has vouchsafed to their efforts the past year, and for the pros-

pects which invite to continued exertion, relying on the pastors and churches to increase their endeavours to replenish an exhausted treasury.

The day of labor is fast spending, and as we know not how soon nor how suddenly it may close upon us, it becomes us to be faithful stewards, to be active and persevering while the day lasts, that we may finally give up our accounts with joy and not with grief.

*By order of the Committee,*  
N. W. WILLIAMS, *Secretary.*

*Treasurer's Account.*

1823.				Apr. 9.	To Cash paid Dr. Shurtleff, for Leverett,	10,00
Sept. 13.	To balance due last year,	137,09		10.	do. paid Josiah West,	29,17
19.	To Cash paid Ransom Harvey,	6,50		do.	do. paid Turney,	30,00
	do. tuition bill at Wat. Coll.	154,00		19.	do. let to Erastus Willard,	10,00
	do. paid Charles Train,	26,25		29.	do. do. Moses Gould, pr. note,	20,00
Oct. 9.	To Cash let E. Eveleth, pr. note,	50,00	May 27.	do.	paid Agent at Waterville,	376,88
11.	do. Moses Gould, pr. note,	5,00		do.	pd. Stephen Chapin, for board,	35,34
17.	do. to the Secretary, stationary,	6,43		do.	paid Ezra Fisher,	16,48
Nov. 17.	do. paid Hayford,	4,00		do.	paid Timothy Cressey,	15,00
Dec. 11.	do. to Isaac Goward,	13,00		29.	do. loaned G. Williams,	20,00
	do. to Moses Gould, pr. note,	50,00	June 14.	do.	paid Josiah West,	38,05
24.	do. to Gibbon Williams,	10,00		21.	do. paid Bolles, for advertising,	8,00
1824.				28.	do. paid Alden S. Bailey,	35,00
Jan. 7.	do. paid Leverett,	49,00	July 2.	do.	paid Partridge, for board,	702,58
12.	do. paid Josiah West,	41,66	6.	do.	paid Isaac Goward,	13,00
17.	do. let to Th. Fitch, pr. note,	75,00	21.	do.	paid Leverett,	30,95
21.	do. paid for Chemical Apparatus,	100,00	Aug. 2.	do.	let to Eli Smith,	25,00
28.	do. paid Waterville College,	179,00	16.	do.	psid Agents at Wat. Coll. for board, &c.	357,09
Feb. 19.	do. paid Ezra Fisher,	23,16	Sept. 13.	do.	paid Treas. of Ed. Fund, having been received by mistake,	10,00
Mar. 30.	do. paid Joel Hayford,	30,00				
	do. loaned C. Cummings, pr. note,	15,00				
31.	do. to F. G. Macomber,	3,33				

dolls. 2761,86

By amounts received at sundry dates, as pr. items published in previous numbers of the Mag. 2161,74

By balance due the Treasurer, 600,12

2761,86

E. LINCOLN, *Treas.*

The undersigned has examined the foregoing account, and finds it correctly cast and duly vouched.

HEMAN LINCOLN, *Auditor.*

*Moneys received by the Treasurer of the Education Society since the above settlement of his annual account.*

Sept. 15,			From Fe. Ed. Soc. Haverh. pr. Rev. Mr. Keely,	19,52
From Charlestown Bap. Ch. and Soc.	12,55		Newburyport Male Bap. Benev. Society,	5,00
Friends in Woburn,	6,92		Collection at Newburyport,	3,90
Cambridge Bap. Ch. and Soc.	68,48		Newburyport Fem. Bap. Benev. Soc.	3,45
Fem. Char. Soc. Salisbury and Amesbury,	2,00		Fem. Ed. Soc. of Newton and Vicinity,	21,03
Contribution at Salisbury,	2,65		Mission Box, by Mrs. Grafton, Newton,	3,00
Methuen Bap. Ch. and Soc.	5,00		Second Bap. Ch. and Soc. Boston,	51,14
Lynn Bap. Ch. and Soc.	4,00		Third do. do.	60,00
Salem Bap. Fem. Ed. Soc.	48,00		Mr. Benj. Kent,	3,00
Salem Ch. and Soc.	52,50		Boston Bap. Fem. Ed. Soc.	30,00
Salem Juv. Fem. Ed. Society,	6,79		Rev. Mr. Chamberlain,	1,00
African Ch. Boston,	8,00		A friend,	2,00
Fem. Char. Soc. Littleton,	4,27		A Beneficiary,	5,50
Ed. Soc. Littleton,	6,57		Wilton Fem. Ed. Soc. (N. H.)	2,75
Roxbury Ch. and Soc.	10,61			
First Bap. Ch. and Soc. Haverhill,	6,02			

dolls. 449,52



*Moneys received by the Treasurer of the Bap. Miss. Society of Massachusetts.*

1824.			From Newburyport Male Bap. Benev. Soc.	3,00
June 21.	By Cash of Rev. L. Bolles, interest on		Mission Box, Newburyport,	1,14
	Mr. Cornish's legacy,	125,50	Fem. Benev. Soc. of Newton and Vicinity,	25,55
July 10.	By interest at Loan Office,	8,00	Mission Box, by Mrs. Grafton, Newton,	2,00
12.	By Cash of Mr. David Beal,	3,00	Mr. Brown, Hamilton,	1,00
14.	do. Friend to Missions,	1,25	Miss Betsy Marble,	1,00
Sept. 15.			A female friend,	1,00
From Charlestown Fem. Bap. Miss. Soc.		10,00	do.	,37
Dea. David Goodwin,		4,00	pr. Rev. Mr. Bolles,	3,37
Woburn Bap. Ch. and Soc.		5,70	Oct. 1.	
Fem. Benev. Soc. of Cambridge & Vicinity,		52,00	By Cash from Portsmouth, Fem. Miss.	2,00
Fem. Char. Soc. of Amesbury & Salisbury,		16,11	Ed. Soc. pr. Mary Clarke,	
Mission Box, Salisbury,		1,20	By Cash from Matthew Coffin, Chil-	
Rev. E. Nelson, Jr.		1,00	mack, a subscription of one cent	
Salem Fem. Cent. Soc.		55,06	a day for a year,	3,65
Collected in Mission Box, Littleton,		14,19	2.	
Roxbury Bap. Ch. and Soc.		10,00	By Cash from David Brown,	1,00
A friend, Haverhill,		3,00	do. Mr. Atherton,	1,00
Cent. Soc. Haverhill, pr. Bro. G. Keely,		22,10		
				dolls. 374,82

E. LINCOLN, Treas.

*Amounts received for Foreign Missions, at the meeting of the Boston Baptist Association, at Boston, Sept. 15th, 1824.*

From Charlestown Fem. Bap. Miss. Soc.	10,25	From Daniel Smith,	,25
do. Bap. Ch. and Soc.	21,62	Benj. Damon,	1,00
Children of Miss Wyman's School, Charle-		Hannah Upham,	,25
stown, for benefit of Burman Schools,	1,75	A female friend,	1,00
Friend in Charlestown, for benefit of Jews,	1,00	do.	,18
Dunstable Fem. Char. Soc. Burman Miss.	13,00	For Foreign Miss. pr. Mr. Everett,	14,49
Collect. at Chelmsford Monthly Concert,	10,27	Naomi Upton,	2,00
Malden Bap. Ch. and Soc. for Mr. McCoy's		Samuel Hartshorn,	,50
Station,	25,00	Allen Goodridge,	2,00
Malden Fem. Mite Soc. for Indian Miss.	24,00	Ezekiel Upton,	1,00
Friend, for education of females in Burmah,	,50	Mrs. Phebe Upton,	1,00
Friend in Roxbury,	1,00	Mrs. Mary Raymond,	1,00
Female Cent. Soc. in Chelmsford,	11,00	Oliver Wright,	1,00
Roxbury Fem. Judson Soc. ed. Burm. fem.	23,03	Carey Station, pr. Mr. Everett,	8,50
Colle tion after sermon at Southbridge, at		Female Cent. Soc. Milford,	14,21
celebration of National Independence,			
for Western Mission,	6,75		dolls. *185,87
Andrew Hutchinson, Millford,	1,00	Lynn Monthly Concert Collections,	8,77
George Evans,	1,00	South Reading Fem. Bap. Miss. & Ed. Soc.	16,67
Samuel Everett,	1,24	Collected at Concert of Prayer, S. Reading,	4,25
Micah Hartshorn,	1,00	Contribution at South Reading,	11,20
Wm. Crosby,	1,00	John Smiley, do.	1,00
Mrs. Mary Nichols,	,25	Fem. Mite Soc. Rowley,	7,81
A female friend,	,57	Rowley Bap. Ch. and Soc.	4,51
Ruth Taylor,	1,00	Fem. Judson Soc. in 2d Bap. Ch. Haverhill,	
Dea. John Wallace,	1,00	for Burman females,	7,00
Sarah Fletcher,	,50	Newburyport Male Bap. Benev. Soc.	4,00
Ezekiel Gooden,	1,00	Mission Box, Newburyport,	,96
Jeremiah Gooden,	,25		
Jeremiah Hood,	1,00		
Joel Howe,	1,00		

\* Transmitted to the Treas. of the Boston Bap. For. Miss. Soc.

† Transmitted to the Treas. of the Salem Bible Transl. and For. Miss. Soc.

*Moneys received by the Treasurer of the Evangelical Tract Society, Sept. 15, 1824.*

From Sisters in the Bap. Ch. Portland, to		From a friend to constitute Rev. G. Angell a	
constitute their Pastor, Rev. T. B. Ripley, a		Life Member,	10,00
Life Member,	10,00	From females in Bap. Ch. and Soc. Framing-	
From Salem Fem. Evan. Tr. Soc. a donation,	10,00	ham, to constitute their Pastor, Rev. C. Train,	
From John Sullivan Eaton, South Reading, for		a Life Member,	10,00
life membership,	10,00		
			H. LINCOLN, Treas. dolls. 50,00

*Account of the Treasurer of the Boston Baptist Foreign Mission Society.*

EXPENDITURES.

1823.		July 9.	Commission paid for collecting cash of sub-	
Nov. 15.	To draft in favour of Mr. G. D. Board-		scribers,	3,40
	man, paid,		Aug. 31.	Postage of letter from Utica,
	Cash paid for advertizing An. meeting,			,12
Dec. 11.	To draft in favour of Mr. G. D. Board-	Aug. 4.	do. do. from Philadelphia,	1,25
	man, paid,	Sep. 17.	Counterfeit bills,	4,00
1824. Feb 7.	Amt. pr. draft for G. D. Boardman,	Oct. 5.	do. do.	2,00
Mar. 10.	Draft in favour of George D. Boardman,		Draft paid Mr. Boardman,	30,00
	paid,		Cash remitted to New York, to be for-	
Apr.	To cash paid Rev. Mr. McCoy,		warded to Burmah,	1100,00
June 15.	Cash paid Mr. G. D. Boardman,	13.	Cash in the Treasurer's hands,	275,40
				1794,17

RECEIPTS.

Oct. 7.	By balance in Treasurer's hands, on An-	Oct. 8.	Baptist Female Soc. Hopkinton, N. H.	12,25
	ual settlement,		Baptist Fem. Miss. Soc. Salisbury, N. H.	4,52
	Collection at monthly concert of prayer,		Bap. Fem. Miss. Soc. Sutton, N. H.	1,00
	at Dr. Baldwin's meeting-house,		Hannah Dimond, Waraer, deceased,	2,00
	Cash of Rev. Joseph Grafton, being the		Sarah Swain,	,75
	donation of Mrs. Mary Esty, for the		Thomas Berry, 3d. Pittsfield, N. H.	1,08
	gospel amongst the Amer. Indians,	21.	Juv. Fem. Benev. Soc. North Yarmouth,	
	8. Female Benev. Soc. Islesboro', Maine,		to educate a pious Burman youth for	
	Indian Mission,		the ministry, to be named Stephen	
	Female Mite Society, Sedgwick,		Chapin,	22,23

'Receipts Continued.

Oct. 21.	Children of Sabbath school in West Cambridge, for educating children in India,	1,72
	Portsmouth Bapt. Fem. Miss. Soc. -	7,50
	Silas Parson, Swanzev, N. H. -	3,00
26.	Collection at Rev. Mr. Wayland's, and gold ring, -	47,00
Nov. 4.	From Rev. Joseph Grafton, Newton, Monthly Concert of Prayer at Rev. Mr. Sharp's, (collection) -	2,00 9,63
Dec. 1.	Monthly Concert of Prayer, at Rev. Mr. Wayland's, (collection) -	6,97
9.	By Rev. Joshua Roberts, Treasurer of York Association, the following, viz. Shapleigh Fem. Mite Soc. -	4,33
	Kennebunk Female Society, -	6,37
	Sanford Female Society, -	7,90
	Buxton Female Society, -	4,53
	Collection in York Association, -	7,18
16.	Mr B Emerson, -	5,00
	Bath Female Mite Society, -	14,00
	Mission Box of Rev. S Stearns, Bath, -	8,00
	Joshua Dillingham, Camden, -	5,00
25.	From ladies 1st Bapt Church and Soc. Haverhill, for Ed. Burman females, Box of clothing for the Indian Mission, by Mrs. Abbot, Hinsdale, Mass. -	25,00
1824. Jan. 5.	Friends, by Mrs. Sumner, -	1,00
12.	Mr. S Pierce, -	1,17
18.	Huldah Thompson, for the Education of a Burman female of her sister's name, Collection at Monthly Prayer meeting at Dr. Baldwin's, -	15,00 7,21
16.	Mrs. S. Tillinghast, by Rev. J. Lothrop, Newport, N. Y. -	5,00
19.	From Warren Association, -	82,83
20.	Nathan Alden, Esq. Bridgewater, -	5,00
Feb. 4.	Bapt. Fem. Mite Soc. in Dedham, for Indian Mission, -	10,56
	Collection at a Circular Prayer meeting of Congregationalists, Braintree, Vt. -	3,00
7.	Danville Bapt. Association, by Mr. John Clark, St. Johnsbury, Vt. -	10,00
27.	Mrs. S. Thayer, by Mr. C. Thayer, From a Friend, -	22,40 50
Mar. 8.	Collection at Monthly Prayer meeting at Rev. Mr. Wayland's, -	8,27
23.	Female teachers of Bapt. Sabbath Sch. of 1st Baptist Church in Boston, for Fort Wayne Mission, -	5,38
	Female scholars of same school, for Fort Wayne Mission, both by Mrs. Rogers, -	2,00
Apr. 6.	Friends to Missions in Hyannis, by S. Chipman, for Indian Mission, -	7,30
	Worcester County Miss. and Ed. Soc. for the Ed. of a Burman female child, Collection at Monthly Prayer meeting at Dr. Baldwin's, -	25,00 4,80
	Two ladies in Northampton, for Educating female Burman children, -	2,00
	Collection at Monthly Prayer meeting Rev. Mr. Wayland's, Sept. 1, 1823, (omitted) -	7,00
13.	Simeon White, jr. Mansfield, -	1,00
	M. S. Dedham, -	2,00
	"Widow's Mite," Dedham, -	1,00
27.	Female of First Bapt. Church, for Mr. Mc Coy, avails of Painting for benevolent purposes, -	2,00
	Friend in Cambridge, by Dea. Farwell, -	50
	Friend in Augusta, (Me.) -	75
	Female Mite Soc. Litchfield, (Me.) -	12,00
	Mrs. Sally Woodman, Cornville, (Me.) -	1,00
	Ladies of 2d Church, Litchfield, -	1,86
	Widow H. Washburn, Norridgewark, -	3,00
	Fem. Mite Soc. Leeds, Barman Mission, -	7,06
	Bapt. Benevolent Soc. Industry, -	13,25
	do. do. New Sharon, -	21,69
May 5	Collection at Prayer meeting in 3d Baptist Church, -	4,59
22.	Friends in Dedham, for Mr. Mc Coy's Miss. Friend do. do. -	2,29 1,25
	Friend do. do. -	25
27.	Mr. Emory Willard, Western, -	2,00
	Friend to Missions, Danvers, -	1,00
	Col. at Prayer meeting in Roxbury Ch. -	6,00
	E. Hawey & T. Cutler, jr. Ashfield, Mass. -	15,00
	M. Tubbs, New Boston, N. H. -	1,00
June 3.	From a lady, -	50
10.	Abel Parker, Esq. Jaffrey, N. H. (Mr. Mc Coy's Mission,) -	3,00
	Prayer meeting 1st Baptist Ch. June 7th, -	7,77
12.	Female Mite Soc. Sandisfield, -	9,62

July 5.	Prayer meeting at Dr. Baldwin's, -	9,11
June 18.	Bequest of Mr. Page, Haverhill, N. H. com. by his widow, Mrs. H. Page, -	50,00
	David Beal, 2,00 Dea. Jackson, 2,00	
	S. Lothrop, 2,00 John Jones, 2,00	
	A. T. Penniman, 2,00 C. Haven, 2,00	
	I. Macomber, 2,00 N. R. Cobb, 2,00	
	G. L. Freeman, 2,00 J. Carleton, 2,00	
	E. Lincoln, 2,00 J. Sullivan, 2,00	
	M. Crocker, 2,00 J. Hiler, 2,00	
	H. Lincoln, 2,00 Thos. Kendall, 2,00	
		32,00
9.	Cash of Robert Wilson, -	2,00
	Ellsworth and Surry Fem. Cent Soc. by Mrs. Austin, Secretary, -	17,76
	Mr John Gair, Mc Coy Mission, -	2,00
	Rev. Mr. Haynes, for Bapt. Bible Soc. of Calcutta, -	2,00
	Maine Bapt. Aux. Soc. in aid of For. Miss. by Hezekiah Prince, Esq. -	70,18
	Same Society, for Indian Mission, -	8,63
	Lincoln Bapt. Fem. Cent Soc in aid of For. Mission, by Mrs. Isabella Prince, -	28,09
23.	Mr H. B. Rounds, Newport, N. Y. -	1,00
	Mr. Nathaniel Porst, do. -	1,00
	Mrs. Jemima Kelsey, do. -	50
31.	"Utica Bapt. For. Miss. Soc." for Burmah, by Rev. Jason Lothrop, -	30,00
	Portland Fem. Burman Ed. Soc. -	15,12
Aug. 7.	Middlesex Bapt. For. Miss. Soc. by Mr. Blanchard, -	26,50
	James Loring, -	2,00
14.	Mr. Robert Scott, for Educating Burman children, -	2,00
	Mr. Jonas Shepard, New London, -	2,00
23.	Mr. Elias Hemenway, Roxbury, N. H. -	10,00
Sept. 1.	Framingham Mite Soc. for the Ed of a Burman youth to be named Charles Train, -	15,67
	Monthly Prayer meeting at 3d Baptist Church, Aug. -	4,16
6.	Monthly Prayer meeting at Rev. Mr. Wayland's, -	4,53
	Worcester County and vicinity Miss. Soc. for Burman Mission, -	200,00
	Islesboro' Bapt. Fem. Soc. and 11 pair of socks for Mc Coy Mission, -	1,00
13.	By Mr. James Dunham, Treas. of For. Miss. Soc. Hebron, the following: Mission box of Mr. C. Stockbridge, -	4,20
	Benev. Soc. North Yarmouth, -	4,25
	Miss Betsey Sims, -	50
	Judith Bradford, -	1,00
	A friend, -	3,18
	Friends, -	1,26
	P. Allen, -	50
	Also, from said Soc. Treas. by Mr. Harris, -	12,97
		24,86
	M. S. Dedham, Burman Mission, -	10,00
19.	Haverhill Bapt. Female Aux. Miss. Soc. by Mr. B. Emerson, -	22,40
	Mrs. Elizabeth Tucker, Templeton, -	10,00
	Female Burman School Soc. of 1st Bapt. Ch. and Soc. in Haverhill, -	14,28
17.	Middlesex Bapt. Miss. Soc. -	6,40
	Bapt. Fem. For. Miss. Soc. of Hillsborough, N. H. -	8,76
Oct. 1.	By Treasurer of Boston Association, as published in their Minutes: Burman Mission, -	96,34
	Burman Schools, -	24,78
	Mc Coy Station, Indian, -	64,25
	For the Jews, -	1,00
		186,37

JAMES LORING, Treas. 1794,17

Boston, Oct. 13, 1824.

We have examined the preceding account of James Loring, Esq. Treasurer of B. B. F. M. S. and find the same correctly cast and duly vouched.

H. LINCOLN, }  
J. B. JONES, } Committee.

Moneys received since the above settlement.

From Rev. T. B. Ripley, contributed in the Bap. Meeting House in Brunswick, -	3,12
From br. Hugh H. Brown, Treasurer of Warren Association, -	86,67
From Ladies of 1st Bapt. Ch. and Soc. Boston, for the ed. of a heathen child to be named Sarah Wayland, -	15,00

## LETTER TO ONE OF THE EDITORS.

H—, (in Germany,) April 11, 1824.

Rev. and dear Sir,

Though the wide Atlantic is rolling between me and my dear christian friends in the United States, they are not forgotten; and the confidence that I am remembered in some of their prayers is precious to my heart.

Perhaps a few sketches relative to the religious customs and state of the people here, would not be wholly destitute of interest. Imagine yourself with me in St Moritz' church, of which the Lutheran minister with whom I reside is one of the pastors. It is the most ancient in the city. It has stood while the generations of nearly eight hundred years have passed away. We admire its vast extent, its two internal ranges of strong and lofty pillars, and its high arched roof, from which the light is admitted. We are surprised at its pictures and carved representations of monks, saints, angels of all sorts and sizes, and a thousand other decorations. An image of our Lord upon the cross, large as life, attracts our attention. The sound of the organ is heard. We look for the worshipping assembly. We see a handful of people, scarcely forty or fifty, and most of these manifestly of the poorer class. They have their hymn books; and some now and then join in the melody. At length the preacher comes forth from near the altar, and ascends the pulpit. He makes a very short prayer, the people keeping their seats. He commences his discourse; and when he introduces his text the people rise, and stand till the reading of it is ended. He proceeds; and, in the midst of the sermon, the collector of contributions comes around with his bag. Upon concluding his discourse, the preacher repeats the Lord's prayer, and after just naming a hymn, pronounces a benediction. He then leaves the pulpit, and the organ finishes the service.

If an infant is to be christened, some of the people stay, and gather round an enclosure on the outside of which is written, *Suffer little children to come unto me*; and in the centre of which is fixed a basin sufficiently large for the immersion of a child. The minister, the parents, and the sponsors, with the babe, enter the enclosure. He makes an address, stating that they are about to receive this new born child into the christian church. He repeats the Lord's prayer, and the Apostle's creed; and asks, "Is it in this faith that you

wish to have this child baptized? They assent; and he asks, Do you engage in its behalf that it shall sustain a christian character?" &c. By this time a boy has brought a pitcher of water, and it is poured warm and steaming into the font. The face of the little one is uncovered, and receives the touch of the minister's wet hand three times; "in the name of the Father—and of the Son—and of the Holy Ghost," with the declaration that this is baptism; and, what is still worse, with the ruinous impression that the child no longer needs to be born again.

If the communion is to be administered, two prodigious candles are lighted, though the sun itself may be shining. One of the pastors appears at the altar, on which stands a small image of our Lord upon the cross, and *chavnts*, (in the tone of old Dr. S.—) several prescribed forms of prayer. His colleague also appears. The communicants stand at a little distance. There are only *four*! a man and his wife, with two other women. Each now in succession approaches one of the ministers at one end of the altar, and, after making obeisance, receives bread directly into the mouth from his hand; and then, passing round to the other minister at the other end, receives wine in the same manner with a benediction.

To-day is Palm Sunday. It is the time when the children, who, in the preceding year, have completed their catechetical instruction, are *confirmed*. Could you, my dear sir, have been with me this morning, in St. Moritz' church, you would have seen that spacious edifice filled, which, on common occasions, is so empty. In the centre are sixty one children, generally from fourteen to fifteen years of age, arranged in a hollow square, and an altar placed between them and the pulpit. The fathers, mothers, brothers, sisters, friends, and a multitude besides, are present to witness the exhibition. Hymns with the melody of the organ, and prayers by one of the pastors, commence the services. The other now ascends the pulpit, and delivers a discourse on filial affection, from John xix. 25—27. "*Woman, behold thy son.*" He touches the passions with the hand of a master. Tears roll down the cheeks of many a parent and many a child. Along with much that was excellent, he skilfully associated the baptism of infants with the dearest sympathies of our nature. And how could he do otherwise, while it is regarded as regenerating, *christening*, making them christians, receiving



them into the church, and somehow securing their eternal salvation? The great candles on the altar are now lighted. His colleague delivers an address to the children, accompanied with prayers and sacred melodies. The other then examines them, the first question being, How do little children become members of the church of Christ? and the answer being, By baptism. To all the questions they reply together, as with one voice. His colleague repeats the Apostle's creed, and asks, Do you profess this as your faith? Yes, they reply. Do you desire to live by it as christians? Yes. And thus hope for salvation? Yes. He now solemnly declares them confirmed members of the christian church. Afterwards they pass around in succession to both the pastors, who take them by the hand. They then pass around again, five or six kneeling at a time before the pastors, and receiving their hands upon the head, with a blessing and a few words of exhortation. This done, the pastors and the children kneel down together, and one of the pastors offers a prayer for them. During this exercise especially, and the one preceding, many of them are dissolved in tears, and some weep aloud; and the sympathetic emotions of many in the assembly are manifest. The Lord's prayer, a benediction, and hymns with the voice, and organ, and a full band of instrumental music, close the solemnity.

Oh! how few, in all probability, among these precious souls, understand the scriptural doctrine of being born again, or have, in reality, "passed from death unto life." And how awful the mistake to imagine themselves regenerate, and safe in the bosom of the church, if they have not been "created anew in Christ Jesus." The tears that were shed may have been the tears of penitence and holy joy; but, alas! how much is it to be feared, that in most cases, they were only the offspring of agitation, or of merely natural affections, or of that goodness which is as the morning cloud and as the early dew! May he that knows the heart have mercy upon these children, and upon their teachers; and hasten the time when his truth and his commands shall cease to be perverted. To teach children the way of salvation, to examine them, and to pray for them, are unquestionably duties of the first importance. But let them be done in such a manner, as, instead of deceiving the child into an ungrounded confidence, shall tend to impress upon his mind the con-

viction of his need of that spiritual regeneration without which instruction and prayers are vain.

I have presented you, my dear sir, the brightest view of the religious state of this place; for it is almost exclusively at church that any appearance of religion is to be seen, so far as my observation has extended; and I have had a good opportunity to observe. At table, there is, in some instances, a few moment's pause, for silently asking a blessing, and giving thanks; but generally there is no such devotion, even where clergymen are present. The only person whom I have heard ask a blessing, is a little boy, who, in a family where I often dine, is called upon to repeat a form. Family prayer, so far as I have been able to discover, is quite out of use. In conversation, the name of God and of Christ, by preachers themselves, and all sorts of people, men, women, and children, is used for exclamation and emphasis, as currently and as gracefully as by common privateersmen; and religious circles treat with derision what they call *pietism*, and our notion of being renewed by the energies of the divine Spirit. Yet all—all cling to the christening of infants; and men who are scarcely ever seen at public worship, come to the preacher, and request him to baptize their children at home,—where, indeed, most of the christenings are performed. It is a darling relict of man's pernicious devices, substituted for the directions of our Lord; and it grieves me to think that any of a more christian character are unwilling to let it go. My sheet is filled, and I can only add, that the more I see of Europe, the more am I impressed with the conviction, that our brethren in America must rise in the strength of the Lord, and bear an important part in the reformation of christendom, and the conversion of the world. Adieu.

Yours, &c.

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*Account of the Church, and of a revival, in Southbridge, in a letter to Dr. Baldwin.*

Dear Brother, Aug. 31, 1824.

Conscious that you feel a deep interest in the prosperity of Zion, I write in hope that a brief account of the rise and progress of this Church, may afford you a degree of pleasure. Agreeably to request, I visited this town, and assisted in forming a Baptist Society, in May, 1816: and the

June following, removed my family from Woodstock, (Con.) and commenced my labour with them. Previous to this, there had been but little preaching in this place, notwithstanding there was a Congregational Church, over which Rev. Jason Park was ordained about this time, and consequently the state of society was not the most pleasant. Our society, very fortunately succeeded in purchasing the Meeting-House, which was owned by individuals; and the year after my settlement, built the parsonage where I now live. In February, 1817, the Church was constituted, consisting of 27.

In the year 1818, we were favoured with a pleasant revival, which continued nearly through the succeeding year; and 20 were added to the Church by baptism. But in this inconstant world, Israel often appears like the burning bush, which was true of us in 1820. Our members had generally fallen into a lukewarm state, and soon became encompassed with portentous clouds, which threatened us with speedy dissolution. Under these circumstances a few, possessed of Daniel's spirit, agreed to meet weekly to seek the Lord their God by prayer and supplication, that he would heal our backslidings, revive our graces, and bless us again with a refreshing season. It was not long before the sun of righteousness lifted upon us his soul-cheering presence, in answer to prayer, which dispersed our gloom, enlivened the church, and granted us an accession of 5 by Baptism, during the year 1821. This and other incentives induced us to continue our social importunity, with interest and pleasure; believing that God had not said unto the seed of Jacob, "seek ye me in vain." We were not obliged to lift up our eyes unto the hills, from whence cometh our help in vain; for a compassionate Father shed down the Holy Spirit in gentle effusions, and there appeared a cloud, to the eye of faith, "like a man's hand," which we fancied indicative of abundance of rain. It is evident that we were not prepared for an extensive refreshing; consequently, our anticipation was not fully realized: nevertheless, a number experienced a hope in 1822, and 11 returned to give God glory, by following Christ in the ordinance of baptism, and uniting with this church. During the following year, it might have been said of us; "behold how good and how pleasant it is for brethren to dwell together in unity! Excepting this, nothing oc-

curred worthy of notice, unless I say, 2 precious youth put on the Lord Jesus, by obeying his command, and were received into the fellowship of the church.

We have now arrived at a period where it is proper to be more particular, as it comprises a narration of a work of grace more general than any other with which we have ever been favoured. Sometime last fall an attention to religion began to increase, and some were impressed with the idea that God was about to revive his work in this town; but nothing appeared very encouraging until 3 came forward and requested baptism. From this to the present time the good work has been gradually progressing, and nothing appeared, which looked like enthusiasm, or a zeal without knowledge. The awakened have almost universally been brought to see the infinite purity and strictness of the divine law, to read their just condemnation thereby; and to fly to Immanuel as their only refuge.

We believe, in the judgment of charity, that more than 40 have shared in the gracious work, 27 of whom have been buried with Christ in baptism, on profession of their faith, making our present number 87. Persons of the first respectability from the youth of 12 to the man of grey hairs have been the subjects of this work. The change produced by this good work in our Society, is very apparent. In those houses where God was not worshipped, the morning and evening sacrifice is daily offered. Those who seldom or ever attended divine service, are now constant in the duties of the sanctuary. And some who were ever fond of vain diversions, now view them altogether incompatible with man's accountability; and appear truly delighted in meeting for prayer and religious conference.

The special agency of the Holy Spirit has been remarkably apparent in this reformation, almost to the exclusion of ordinary means. And if any one has been honoured as an instrument in forwarding this blessed work, let the name of the Lord have all the praise. All who have bowed to the sceptre of the Lord, appear well established in the doctrine of grace; and if we were to calculate on future usefulness from their present appearance, our anticipation would be great, but we are too well acquainted with the depravity of the human heart, to expect a high degree of perfection in this life. We hope the great Shepherd of

the sheep will take these lambs in his arms, and carry them in his bosom until he shall present them faultless before the Father with exceeding joy.

I transmit to you with this letter 10 dollars, which was given by a friend, to constitute me a life member of the Tract Society. Also 6 dollars 75 cents, a collection which was taken for the Indian Mission, after a sermon preached at the celebration of our National Independence.

I subscribe myself your sincere friend, and unworthy brother in a precious Saviour, GEORGE ANGELL.



### REVIVAL OF RELIGION.

EXTRACT OF A LETTER TO A FRIEND.

*Windsor, (N. C.) Aug. 17, 1824.*

“It is evident our blessed Lord was at work upon the minds of the people some time before it became visible, by this revival. Such was the case of Cornelius and his family. When Peter came to his house, he found them already prepared to receive and obey the word of God. The Lord Redeemer always goes before his ministers, and makes preparation for the success of his Gospel. In some instances nearly the whole family have been baptized. I saw four sisters follow their Lord and Master into the liquid grave a few days past: the youngest did not exceed 12 year of age. This was a very thoughtless family, until this event. Their conversion happened about the same time, and they were baptized also at the same time with many others. The account which she, (the youngest) gave of her faith was such, that it called forth the admiration of all who heard it. She was very clear in the relation of her faith, and of her justification by Christ, without her own works. In him she trusted for acceptance with God. I cannot give a full account of all such instances, in a letter. Many old persons have also professed, some of whom have been called moral, others much addicted to vice. Young ladies of the most respectable families, and young men of the most promising standing, have openly professed faith in the blessed Redeemer, and have been baptized. Four doctors of physic have already become members of the church. Three of them were married men, who with their wives, are among the zealous

disciples of Christ. Our High Sheriff has been already baptized. The truth is, there are some of almost every station in life.

Every Sunday there are more or less baptized. Last Sabbath forty submitted to that ordinance, and yesterday, which was Tuesday, 7 were immersed according to the practice of Christians in the apostolic day. I know of but few instances where any open concern has appeared in any person, who did not in the end profess repentance and faith in the Lord Jesus Christ. Baptism by immersion is scarcely called in question. When they profess to be believers in Christ, they without hesitation seek for baptism. The young converts appear to have a great concern for such of their friends as remain unconverted, and especially for those who seem distressed.

The town of Windsor, which heretofore had none who espoused the cause of Christ, is now entirely reformed. The Gospel, formerly slighted, is now heartily received among them, and many have become members of the church. This glorious work is still spreading, and O may the growing numbers never end!

The greatest harmony prevails among both the ministers and churches. The revival cannot be said to be under any one minister more than another, as there is a general reciprocation in their labours. God blesses truth, whether it is expressed with the beauties of oratory, or in a more homely dress. Our churches are not unacquainted with the danger of receiving members, who may only be moved by passion or the influence of sympathy. Yet after all, we cannot expect to be exempted from what the apostles were not. Simon Magus believed, and was baptized, and was yet in the gall of bitterness and bonds of iniquity. It is however one thing to be willingly deceived, and another to be so unwillingly. Those who make no scruple to receive unconverted persons into their Society, do it with willingness. But it was not so with the Apostles, nor is it so with ourselves.

Up to this date, 410 have been received and baptized.

I remain, dear brother, in the best of bonds,

RICHARD POINDEXTER.

P. S 23d inst.—At three places, 55 were baptized yesterday; there are others which I have not yet heard from.



## EXTRACT OF A LETTER.

A correspondent in Ellisburgh, (Woodville, N. Y.) under date of Aug. 29, 1824, informs us, that "at the present time there is in this region a very general call and attention to the preaching of the word, and in several places very special revivals. In the

town of Orleans, there is a very general attention to religion, but no regular minister of our denomination for a great number of miles. Almost every day we have very pressing entreaties to come over and help them. Since May last, 106 have been baptized into one church in our Association, and I have lately baptized 11 in Richland."

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## Poetry.

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[For the Am. Bap. Mag.]

*Lines written after recovery from a fever.*

AS Ætna burns with unabated heat,  
And from his crater pours forth scorching flame,  
So rag'd my fever—feeble nature yet  
Recoils to think how shook this mortal frame.

Philosophy! where then was thy support?  
And Reason! where, O where thy boasted power?  
And Resolution! how wert thou the sport  
Of every pain and fear in that sad hour!

How, like the ship, that, rudderless, is driven  
By gales at random on tempestuous seas,  
Alternate rais'd sublimely now to heav'n,  
And sinking now in frightful gaping waves.

The mind itself was in confusion lost,  
Controll'd by wild imaginations vain;  
Distracted, fearful, anxious, troubled, toss'd—  
With hope elated, then depress'd again.

Where then were joy, ambition, av'rice, pride?  
What then were wealth, fame, learning, talents, power?  
All nature's pleasures in that moment died.  
E'en friends could give no comfort in that hour.

But lo! there shone a beacon from afar;  
Though dimmed by clouds, obscur'd by mortal sense,  
Its rays were cheering—'twas the Bethlehem Star,  
The Christian's hope--it sweetly beckon'd hence.

It led away to peaceful realms above,  
An haven for the troubled and distress'd.  
It led to God, the source of truth and love;  
It led to Heaven, where weary souls find rest.

O! never, never from my faithful mind  
Shall the impressions of that scene depart;  
Hear it all people: God is just and kind,  
And serve him with a meek and humble heart.

A. W.

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## TO CORRESPONDENTS.

A *Constant Reader* came too late for insertion in the present number. It shall appear in the next.

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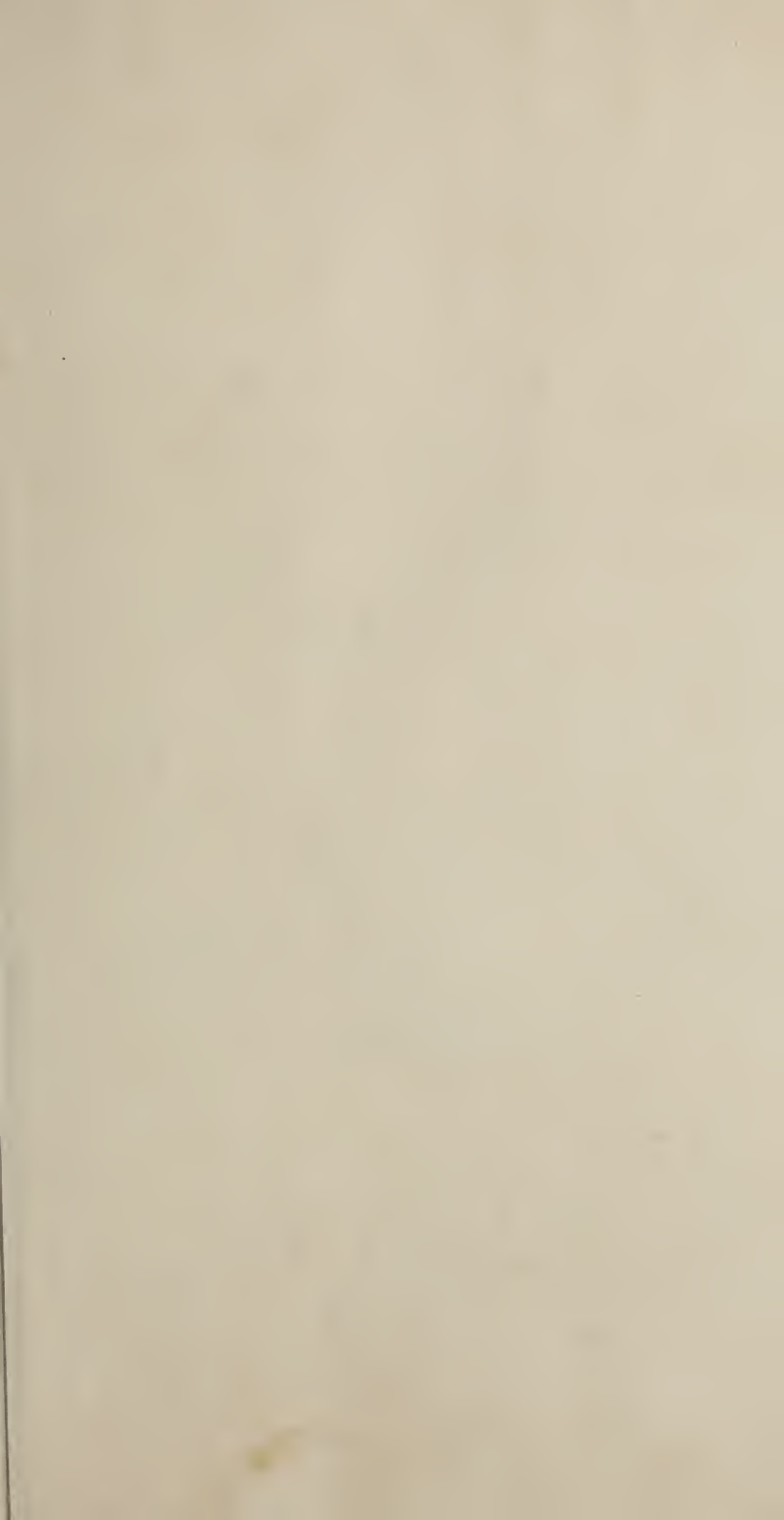
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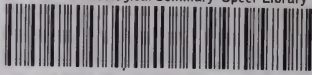






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